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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

JULY, 1829.

CORRESPONDENCE BETWEEN A JEW-
ISH TEACHER AND A CHRISTIAN
MINISTER.

To the Editors of the Jewish Expositor.

Gentlemen,

THE following correspondence, which took place between a Jewish teacher residing in a large town in Italy, and a clergyman of the Church of England, will perhaps be not uninteresting to your readers.

Yours, T. R.

To Mr. Z——.

My Dear Sir,

HAVING at your last lecture which I attended, had the pleasure and profit of conversing with you upon the style and authority of the book Zohar, and on that occasion having referred to the Epistle to the Hebrews and the Apocalypse of St. John, as being similar in construction and contents to that remarkable work, I have thought that you would be pleased to read the Epistle to the Hebrews and the Apocalypse in the Hebrew language. I beg therefore to offer for your acceptance the New Testament in Hebrew, which must be

interesting to you as a student of that sacred language, and which, I sincerely hope, may prove beneficial to you in the far more important acquisition of that knowledge which maketh wise unto everlasting salvation.

From the New Testament you may learn the articles of the faith and the precepts of the morality of Christians. Let me intreat you to form your opinion of Christianity from what you read in this book, and not from what you hear and see around you. Neither Jews nor Christians live exactly and perfectly as Moses and Christ commanded. It is wrong, therefore, to judge of the religion of the Old, or of the New Testament, except from the testimony of these sacred books themselves.

If the Old and the New Testament be compared together, they will be found to teach, for the most part, the same important doctrines, and to inculcate the same heavenly morality.

The prejudices of education may possibly prevent you from allowing this to be the case, and the rites and ceremonies of Judaism

may appear contrary to the institutions of Christianity. There is, however, a method of reconciling this apparent incongruity; but the most important object is to ascertain the fundamental and essential principles of belief and practice; and these are the same throughout the sacred writings of the Old and New Testaments.

In proof of this observation, I inclose a small book, containing various texts, which are brought and compared together, so that you will see, that a true Christian believes the same doctrines, which were taught by Moses, the servant of the Lord. In this little book there are also some extracts from the book Zohar, and other authors of authority among your nation. In the course of the perusal of the New Testament, I should be obliged to you to notice any imperfection in the translation, and to furnish me with your valuable critical remarks upon this point.

I have another favour to ask, viz. that if you have the Targum upon Psalm xlv. 7, you would let me have in writing the paraphrase itself, and your translation of it.

With sincere regard, &c.

O——.

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To Rev. O——.

Rev. and Dear Sir,

I receive with thankfulness the Hebrew New Testament, which you have given me. In the short time since it was sent to me, I have been able only to glance at its contents. It appears to be written in a good style, and to be very near to that of the Hebrew Bible. My various occupations do not allow me to make that critical comparison of particular texts which you desire. I find the other small

book which you sent to be most ingenious in the comparison of many passages of the Bible, with similar ones from the New Testament, according to the principles of the Christian religion. It is not to be wondered at, that the founders of Christianity should sometimes have imitated both the expressions and the sentiments of our holy Prophets, for even they themselves were Hebrews, and all that they knew, they had learned from our Rabbies, but with this difference, that the scholars changed their opinions, or even embraced new ones, whilst the masters have continued as they were.

There is no doubt, but that in the moral precepts we are all agreed, and in regard to our religious opinions, you know them sufficiently, without any information from me. Dear Sir, we are not in London. Here both language and the press are in chains. Our authors speak for us sufficiently, and we may apply to ourselves the words of Moses at the Red sea, "God shall fight for us, and we will be silent." And though we could speak, we should be always opposed to you, so that to enter into such a contest would be fruitless. We have no cannon, my esteemed Mr. O——, and this would be injurious to us. But to terminate burlesque, I wish to draw a philosophical parallel, in order to give you an idea of the effect which would be produced in an Israelite, little instructed, were he to hear himself called to account by a Christian. It would be the same as if I should see a person enter into the bank of Rothschild and Co., in London, with a desire to examine their books, documents, and records, kept by them and their ancestors, concerning their

proper debits and credits, in a particular dialect; and that this person should give to these books an interpretation according to his own purpose, and should begin to speak thus: "Gentlemen, you are in error, your family is mine. I am Rothschild, and not you. Your rights and credits are mine, therefore all your gold, your treasures, your house, all belong to me. Depart, therefore, and go to seek aims. Having consulted with a judge, I have here in my satchel the sentence in my favour." I ask, what would Rothschild think of this man, and of this judge. If the Christians have the zealous project of making proselytes, I would advise them to begin by settling the divisions which exist among themselves, who are divided into so many sects, each of which believes the other to be condemned. When they shall have done this, let them think upon us who are the least and most despised portion of society—upon us, who cannot defend ourselves, and who do not condemn any one.

Among our many apologetic works, in behalf of the Hebrew religion, we have one very rare and diffuse, written by Rabbi Isaac, intitled, "Defence of the Faith," and printed at Amsterdam, about a hundred and twenty years ago. This work is sufficient to satisfy any one desirous of such matters. I possess a copy of it, translated into Italian, and in manuscript. If you wish a copy, I can furnish you with it in about two months, at the price of four guineas, and it is voluminous and scarce.

I hope to have the pleasure of seeing you with Mr. —, at my lecture, and will give you notice of the exact day. Farewell, and let

me continue to enjoy your esteem. This I hope continually, and remain,

Your most devoted servant,
Z—.

March 2, 1829.

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To Mr. Z—.

My Dear Sir,

In acknowledging the receipt of your friendly letter, I wish to make some observations upon its contents, and that not in any spirit of unkindness, or controversy, but with a sincere wish to promote your happiness, and with an earnest desire to lead you to the enjoyment of that heavenly Canaan, which all of us, whether Jews or Christians, ought chiefly to seek after. You say, we are not in London, and that here restrictions are imposed upon the freedom of speech, and of the press. Though not in London, I am still an Englishman, and you may speak freely and confidentially to me, without the fear of any injurious consequences. What you may say or write to me, will be never divulged to your disadvantage. And I think that under the Government of this country, there is sufficient liberty allowed to you to express your sentiments and feelings to a friend, (and such I wish you to consider me,) without fear. Indeed, we have all reason to be thankful for the happiness of living under so mild and benevolent a Government as that of —. Perhaps you may wonder why I feel so much interest in your religious welfare, and in the prosperity of your nation at large? The reason is first, because the founder of Christianity, and all the first preachers of it were, as you observe, Hebrews. I therefore

regard you, and all Jews, as the kinsmen of Him, in whom I trust for my eternal happiness;—of Him, who appeared in your country, and there made atonement for sin by the sacrifice of himself. I am persuaded, that through faith in His obedience to the Law, and in his suffering of the curse of that Law, when “the Lord laid on Him the iniquities of us all,” as Isaiah predicted, chap. liii. 5, 6, God will accept me into his favour, forgive all my sins, and finally receive me into everlasting happiness. Can I then look upon the brethren and kinsmen of my Saviour, without feeling a desire that *they also* should be saved? Would it not be most ungrateful and unkind in me a sinner of the Gentiles, who, nevertheless, hopes to enjoy eternal life through the merits and death of a Redecmer, who was himself a Jew, to look with indifference upon any of the children of Abraham, and not to desire and pray that they all may become the children of God by faith in Christ Jesus? And there is an additional reason for such a benevolent wish towards your nation, resulting from the fact, that those excellent and devoted men, who heard the words of Jesus, and who at the risque of their own lives, preached the glad tidings of salvation to the Gentile world, were likewise Hebrews. When I read the New Testament, I read that which was written by individuals of your nation, and can I then be careless, whether or not, they, who have the blood of Abraham running in their veins, should be partakers with me of the blessings of redemption? and especially, since it is written by St. Paul, “And so all Israel shall be saved; as it is written, There shall come out of Sion, the Deliverer, and shall turn

away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As touching the election, they are beloved for the fathers’ sakes.” Rom. xi. 26—28.

And a third reason why I feel interested in your welfare, is derived from the Prophecies of the Old as well as of the New Testament, in which it is declared, that in the last days both Jews and Israelites shall be converted and saved, and that then Christianity shall be truly felt and practised by all mankind. On this point I refer you to two passages: the first from Zech. xii. 10, “And I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplications; and *they shall look upon me whom they have pierced*, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born.” The second from Hos. iii. 4, 5, “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. *Afterward* shall the children of Israel return to seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.”

With such motives as those now stated, I trust you will receive with candour what I may yet observe, and believe that I have no inclination to do you wrong, but every wish to contribute to your good in that eternal state of happiness or misery, to which you and I are hastening. Religion is a *serious* subject, and our thoughts when directed towards it, should be *serious also*. We should be careful

to avoid prejudice, and should pray to God for his grace to instruct, and direct, and bless us in all our inquiries.

You say, that all that the first Christians knew, they learned from your Rabbies, and afterwards changed their opinions, or embraced new ones, while you have continued in the ancient faith. What the first Christians knew and taught may be best known from their own testimony; and, I therefore, beg your attention to these words of one of them, who declared before king Agrippa, in a full court of justice, "I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the Prophets did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." Acts xxvi. 2, 3. He who uttered this had been the scholar of Gamaliel, and well knew what was written by Moses, and believed by the Rabbies at that day; and if he said what was untrue, why did not Agrippa? why did not some of the Rabbies prove him to be in error? But they all remained silent, although then all the power was on their side. What is the necessary inference? It is, that St. Paul's doctrine was in agreement with the opinions then entertained by the Rabbies concerning the writings of Moses and the Prophets upon the subject of the Messiah. Had this not been the case, the Rabbies would have at once convicted him of falsehood. But this they never attempted to do; and, consequently, it is plain, that the scholars have not altered from the ancient masters; that Christians continue in the senti-

ments of the Rabbies who lived at the time of Christ and his Apostles; and that the Jews of the present day, are the persons who have really departed from the faith of their ancestors. I say not this to offend, and I appeal to the writings which are extant among you, in proof of the assertion. Is it not a fact, that many of your modern Rabbies differ from the ancient Rabbies in their interpretation of many passages of Scripture? For example, do not the Rabbies of the present day apply the liiid chap. of Isaiah, to the Jewish nation suffering captivity, in opposition to the Targum, Zohar, Tanchuma, Chimechi, Aben Ezra, Abarbanel, R. Mose Nachmanida, and Alshech? I could quote passages from all these authors, proving that Isa. liii. relates to the Messiah.

How then can it be said, that you still adhere to the opinions of the ancient Rabbies? Why have you taken up different interpretations? Is it not because the simple and literal testimony of the Prophets is in favour of the belief of Christians, that the Messiah should suffer for our sins, as well as establish a universal kingdom of peace and prosperity? I cannot then admit that you are right in saying, that the first Christians departed from the faith of their ancestors, while the Jews still retain the ancient faith. The fact is otherwise; and if your father Abraham could now appear upon earth, he would see no difference in the essential articles of a real Christian's belief, and his own faith while he lived on earth. Your Targum declares that Abraham believed in the *Word* of the Lord, and our St. John, in the 1st chapter of his Gospel, sets forth the

Word of the Lord as the object of a Christian's confidence and adoration. There is not such a total difference between the sentiments of your pious forefathers, and those of real Christians, as you imagine. It is not therefore right for you to say, that even were full liberty of speech and discussion allowed, you would always be opposed to us. Are you then so absolutely certain that the system of modern Judaism is so perfectly free from error, that it would be wrong for you to change your sentiments upon any single point, even though Christians could adduce all those arguments in its favour, by which you have been led to believe in the Divine inspiration of the Old Testament, and in the Divine authority of your great Lawgiver Moses? Do we not read in Exodus iv. 8, 9, "If they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river and pour it upon the dry land, and the water which thou takest out of the river shall become blood upon the dry land." The power of working miracles was given to Moses, in order to convince the Israelites that God had sent him, and that the words which he spake, were the words of God. The same, yea, greater miraculous power was given to Jesus and the Apostles, in evidence of their Divine commission; and, consequently, if the words of the latter be rejected, so ought also the words of the former to be disbelieved. You should, therefore, be quite certain, that you can disprove all the miracles wrought by Jesus and his Apostles,

before you determine positively to remain always opposed to Christianity; for, unless you can disprove these miracles, the arguments used by you against Christianity, may be retorted, and you may be required, even upon your own principles, to renounce the Jewish religion.

The parallel which you draw, is not applicable to a Christian who would wish to convince a Jew that Jesus is the Messiah. For first, by so doing, the Christian does not deprive the Jew of the riches stored up in the sacred treasury of the Old Testament; but, on the contrary, he sets before him all their inestimable worth, and makes him truly a possessor of the unsearchable riches. The Christian does not claim what belongs to the Jew, to the detriment of the latter, but he desires to act as a friend, who would lead the Jew through the fair portion and inheritance of the Word of God, pointing out its value and importance, and urging the Jew to partake of the blessings which that Word promises to the faithful and obedient. Nor does the Christian desire to interpret the Word of God according to his own views and advantage. On the contrary, he is willing to take each word in the Hebrew Scriptures in the sense which the most learned and ancient Jewish interpreters affix to it, and in that sense, which alone can be maintained from a careful comparison of one part of Scripture with another, in which the same word is to be found.

Upon these principles, Christians have proceeded from the very beginning, and the more closely they are examined, the more evidently will the truth of their holy faith appear. Your comparison, therefore, though ingenious.

has nothing to do with the case in hand.

As to the divisions which unhappily prevail among Christians, I have to inform you, that they are greatly exaggerated and misunderstood. Upon the fundamental and essential articles of belief little, if any difference, exists among those who may truly be called Christians; although upon points of inferior importance, such as religious forms and ceremonies, and ecclesiastical discipline, they may entertain various and contradictory opinions.

It is true the name of Christian is assumed by many who have no right whatever to bear it, and the notions and fancies of such persons being totally at variance with the New Testament, ought not to be reckoned among the dissensions of Christians. But sects and parties are not confined to Christianity only; and even among Jews, what differences have existed, and do still exist. Were there not the Pharisees, and the Sadducees, and the Herodians, and the Essenes, in former times? Are there not now the Rabbinical Jews opposed to the Caraites? And in Germany, are not the Talmudists one sect, and the Reformed Jews another sect? And, even at Florence, is there not one synagogue for the Portuguese, and another for the German Jews? It is useless then to urge, that if any one would wish to do good to another, he must not make the attempt, until he can bring all the men of the same city, or country, to be exactly of his own way of thinking. We do not see that men take the same view of any object. As men differ in countenance, so do they in opinion. This is the case in re-

spect to the common concerns of life, and therefore it is not surprising, that it should occur in religious matters. On the essential points of Christianity, as I said before, there is a general agreement among serious and real Christians, so that such are at liberty to use their friendly and charitable endeavours, to shew the descendants of Abraham, from the Scriptures, that Jesus is the Christ.

In conclusion, I have two or three serious questions to ask you, which I beg of you to reflect upon in your closet, as in the sight of the God of your fathers.

1. Have you kept the whole law of Moses, without even having transgressed it in thought, word, and deed?

2. If you have not kept the law, how can you obtain forgiveness, now that the sacrifice appointed for that purpose, can no longer be offered?

I know you will answer this last question, by saying, that prayer and penitence are now accepted, in place of the ancient sacrifices.

I ask, therefore, what authority you have for such an opinion from the Word of God; and is it safe to rest your soul upon the unauthorised traditions of men, who can know no more on such important subjects than you yourself?

Excuse the length and freedom of these remarks, which a desire for your good alone induces me to write.

When I have the pleasure of seeing you at your house, you will perhaps have the kindness to shew me the manuscript you mention, and I will then tell you my decision about having a copy of it made.

I remain, &c.

O—.

ORDINANCE OF THE KING OF WURTEMBERG RESPECTING THE JEWS.

To the Editors of the *Jewish Expositor*.

Gentlemen,

THE following Extracts from the Berlin Papers, containing information respecting the peculiar people for whom you are especially interested, will, no doubt, be acceptable to your readers.

X. Y.

I. *Extracts from a Berlin Newspaper.*

Israelites cannot any longer, without especial permission from the king, have property in Sweden. Those, however, of the Jewish nation, who already have lawful possessions there, are not affected hereby. Whilst there are but 845 Jews in all Sweden, there are more than 4000 in Odessa.

Würzburg, Dec. 16.—The divine service of the Israelites, which exceeds the bounds of family worship, must henceforth be conducted by examined and confirmed rabbies. The rabbi of a district, is to superintend and regulate divine service in his diocese, to conduct it in his place of residence, and to attend in turn at the synagogues of his district, in order to deliver on the Sabbaths and holy days, a discourse in the German language. Those rabbies and vorsingers, who already hold a place in the district, as also those who desire an appointment, are subject to the approval of Government. They must, therefore, pass an examination. In the city of München are 860 Jews.

II. *The Law concerning the public situation of the Jews in Wurtemberg.*

William, by the Grace of God, King of Wurtemberg. In order to bring the political affairs of the Israelites in the kingdom by a suitable law into accordance with the commonwealth, and to promote, as much as possible, the preparation and qualification of these subjects, for their participating in the citizenship by the discharge of the

civil duties, we prescribe and command, agreeably to the report of our Privy Councillor, and the propositions of our faithful Diet, as follows:—

DIVISION I.

OF THE CIVIL SITUATION OF THE ISRAELITES.

PART I.—*General Propositions.*

1. The Israelites residing in the kingdom of Wurtemberg, shall enjoy (in as far as the present law makes no exception) the privileges of the subjects of Wurtemberg. They shall be subject to all civil laws, and have to perform all duties and obligations as other subjects.

2. Every Israelite belonging to the State is required to take the oath of allegiance, which is prescribed in the code, the same as other subjects.

3. Every resident Israelite shall, with the approbation of Government, adopt a definite family-name for himself and his children, and must always, and in all transactions, make use of it. Those Israelites, however, who have had a firm of trading under their present name, shall be allowed to retain the latter, as firm of trading, along with their new family-name.

4. The Israelites shall make use of the German language and writing, as also of the Christian era, in all judicial transactions, as well among themselves as with Christians, especially in all bargains, bequests, testaments, marriage contracts; as also in their mercantile books, bills, and certificates, on pain of non-validity. They are, however, at liberty to write their signature with the German or Latin character.

5. With respect to the competency of bearing witness, and to the credibility of the witness borne, there shall generally exist no difference between the Israelites and Christians.

6. The prohibition which hitherto existed, whereby Israelites could not make over their claims upon Christians to other Christians, is abolished without exception, if the transfer has

taken place in or out of the kingdom, if by a native or foreign Israelite; also with reference to claims which are not mortgaged. This arrangement has retroactive force upon those cesses which passed before the promulgation of this law.

7. In those oaths which an Israelite shall take in judicial transactions, his religious peculiarities shall be observed with respect to the contents and the manner of the oath.

8. On the Christian Sabbath and feast days, the Israelite shall abstain from all dealings which would disturb the solemnity of these days, according to the laws of the police, relative to the celebration of those days.

9. Foreign Jewish servants, clerks, and journeymen, can only be tolerated in the kingdom, when they can produce a certificate of their birth-place. As to the rest, the laws and regulations which exist for foreign Jews continue in force.

10. The State-citizenship can in no case be granted to a foreign Jew who hawks, and to a native Israelite only when he has obtained from a certain congregation of the kingdom the spontaneous assurance of the Place-citizenship. An exception, however, is allowed, with respect to legally qualified rabbies, in behalf of their appointment, as qualified natives are wanting for the use of Israelitish congregations. The reception of an Israelite, who himself is qualified, cannot be extended to those sons who, at the time of their father's arrival in the country, had already attained to the age of fifteen, and who had not yet devoted themselves to a proper trade.

PART II.—*Of the Israelites' relation to the Congregations.*

11. Every Israelite resident in the kingdom must belong to a certain congregation as citizen or assessor. To him, who does not yet possess the privilege of a Place-citizen, or Place-assessorship, the latter shall be granted in a congregation, according to the law concerning the place of birth or residence.

12. The personal obligation of protection for the protected Jews,

also the especial tax of protection and shelter-money, and the contribution to the orphan-house, which has been hitherto paid into the public exchequer, are abolished from the 1st of July, 1828. Neither can in future, a merely personal privilege of protection (without the hereditary privilege of citizenship or assessorship,) be granted to any Israelite.

13. Every Israelite of Wurtemberg, has a right at any time, and under all circumstances, to insist on being received by any congregation of the kingdom into the privileges of the citizenship or assessorship. To the compulsory reception of an Israelite who comes over from another congregation, every congregation is obliged, when he possesses the qualifications required in the law of the congregational citizenship or assessorship privilege; and also when he is inclined to earn his subsistence, with renunciation of every kind of hawking, by agriculture, or trade, or when he has, at least for ten years (including the interruption by military duty,) prepared himself for it as for his office. Without this preparation, an Israelite may apply for reception to attend to agriculture, under condition, that he procures so much land within the boundaries, as is necessary for the maintenance of a family. For the compulsory reception of a baker, butcher, and tailor, it is still further requisite that their respective trades be, according to the judgment of Government, not yet overabounding in the congregation in question; unless the person applying to be received has properly carried on such trades before the promulgation of this present law.

14. An Israelite from a foreign country, or his sons who, at the time of their father's arrival in the country, have accomplished the fifteenth year of their age, have no lawful claims to compulsory reception. Every settling in another congregation, is, therefore, dependant on the free consent of such congregation.

15. The settler shall, at the first, be only received into the privilege of the assessorship of a congregation, unless the congregational Council considers

the grant of the citizenship itself proper. The grant of the citizenship can truly be claimed by him, and by the Jewish assessor in general, when he has at least for ten years, carried on agriculture, or a trade in his own person.

16. With respect to the reception of Israelitish native or foreign females, and children who stand yet under parental authority, into the congregational citizenship or assessorships' privilege, the general arrangements are applicable. Only the reception of those sons who, at the time when the reception is sought for, have attained to the age of fifteen, and have not yet devoted themselves to a proper trade, remains with the voluntary determination of the congregational Council.

17. As long as an Israelite seeks his livelihood in any of the ways, designated under No. 36, he has no claim to the privileges of a congregational citizen, though he be by birth or especial reception intitled to them, and is excluded from the participation of civil benefits.

18. That Israelite, who under pretence of agriculture, or a trade, returns to hawking, (36.) after he had got a place, is subject to imprisonment, along with the suspension of the privileges of a congregational citizen, (17.) already obtained, and to those punishments which were published by the police, Sept. 11, 1807, (22.) in case of transgression. This applies also to those sons who, not having attained to the age of fifteen, settled at their father's arrival.

19. In order to obtain leave for a longer residence in a congregation, to which the Israelite neither as citizen nor as assessor belongs, he must apply to the congregational Council. In case of a refusal, he may apply to Government.

20. The Israelites are allowed to unite for the formation of especial colonies, with their own boundaries and congregational constitution, and to buy the estates necessary for this purpose, for which the State will afford them every reasonable help.

21. The care of the poor Israelites devolves first upon that Israelitish

congregation to which the poor belong, without any difference between citizens or assessors. When, however, the Church community is, in the judgment of Government, so poor, that it cannot in whole or in part cover these expenses, the civil congregation, to which the poor Israelite belongs, shall bear two-thirds, and the Israelitish central-funds the other one-third.

PART III.—*Arrangements concerning the choice of a vocation, and the carrying on of trades.*

22. The Israelite is like the Christian subject, at liberty to choose a vocation, or trade, as he pleases, and to prepare himself for it within or without the kingdom, especially to pursue arts and sciences, and to avail himself of the Institutions of the land, in order to acquire them. He, who studies Israelitish divinity, after having passed an academical examination, and obtained permission, is to be considered with respect to his obligation of serving in the army, as the students of the Protestant Theological seminary, or those of the Roman Catholic Theological convent. Also the Israelitish young men training for the office of schoolmasters, are placed on an equal footing with the Christian ones, as it regards public benefits.

23. The Israelite is, equally with the Christian subject, allowed to pursue learned professions, to be a lawyer, to practice medicine, surgery, to be an accoucheur, or apothecary.

24. Every Israelite is qualified, when he observes those conditions, which are to be found on this subject in the general code, to exercise all proper, civil, corporate, or incorporate trades, especially agriculture, trades, machineries, manufactories, the proper banking, wholesale and retail, with the following exceptions: 1. The number of Jewish retail shops cannot be increased in any congregation of the kingdom, by establishing new, or by obtaining Christian ones, without the consent of the congregational council. Those Israelites only are exempt from this limitation who had on October 1, 1827, already devoted themselves either to retail business, or to the proper pre-

paration for it, and who shall, in the space of three months after the promulgation of this law, legitimize themselves to the congregational Council of their native place. 2. The competency of dealing with foreign products of their trade, which is granted to the corporate trades in the general order of trade, the Israelitish tradesman only enjoys, when and so long as he himself attends to his trade. 3. The right of taking the situation of an innkeeper, &c. or apothecary, an Israelite can only obtain in places where Jews are resident, and even in these places only, when at least one similar situation is held by a Christian; so that at least a second of the same business, which a Jew attends to, is carried on by a Christian in the same place.

25. The preceding paragraph does not apply to those Israelites, who have, before the promulgation of this law, already obtained the full right of a subject, either by descent, or by an especial grant; nor to their children and descendants.

26. That Israelite who abuses the legal right to wholesale, to an illegal retail, or hawking, will in the first instance, be fined with from ten to seventy-five florins, and in the second, will be imprisoned for at least a fortnight.

27. The Israelite may purchase houses and estates, both in whole or in parts, as also possessions held by feudal tenure; and may manage them himself. The rights, however, of ecclesiastical patronage, jurisdiction, or police, which may be attached to an estate, cannot be exercised as long as it is in the hand of an Israelite. The obligations, however, which are connected with possession of those rights, he, notwithstanding, is bound to fulfil.

28. The purchase of estates for the purpose of selling them again, is prohibited to the Israelite. He can, therefore, sell again, or let a purchased estate only, when he has for three years managed it himself. An exception, however, takes place when he has procured the property directly to himself as creditor, by auction, in behalf

of his claims, or by means of judicial execution. In buying and selling of estates among Christians, and in obtaining of the vacancy of a feudal tenure of a Christian possessor, the Israelite is forbidden every participation either as negociator, deputy, broker, or surety, in pain of imprisonment, and a penalty in double the amount of the promised or received remuneration to be paid to the informer.

29. The Israelites are allowed to buy or sell the revenues of estates; the rights of patronage, jurisdiction, and police, which may belong to the possession of them, being resumed as in No. 27.

30. Every resident Israelite may, upon application, be admitted a member of a corporation or guild, on observance of the legal requirements. Whosoever desires the reception into the mercantile guild, must point out his qualification either through the proper examination, or through a preparation of at least seven years, as apprentice or clerk.

31. The major of every place and sheriff of each county must (by admonishing parents or guardians, by finding out masters, and by forming auxiliary associations,) provide that the Israelitish youth learn a proper trade, as soon as they are fourteen years old.

32. That Israelite who has learnt no proper trade, but attends exclusively, or partly, to hawking, is not allowed to settle and marry till he is thirty-five years of age. This law, however, does not apply to those, who had accomplished their twenty years of age when this law was promulgated; nor, to those who are enrolled soldiers within four years after the promulgation of this law.

33. No Israelitish youth, pointed out by law for enrolment in the army, can enjoy the privilege of procuring a substitute, who has not previously learnt a proper trade, or devoted himself to the study of sciences, after having passed the academical examination.

34. That Israelite who neither enjoys all the rights of a citizen, nor earns his livelihood by agriculture, or any other proper business, under en-

tire renunciation of the sources of life mentioned under No. 36, cannot in claims upon Christians, arising since the promulgation of this law, prove the signature of the creditor in bonds, quittances, settled accounts, &c.; or, the confession made previous to the announcement of the debt to the Judge. He must, (as every third possessor of a claim, whether Christian or Jew, native or foreigner must do,) prove by other means that the creditor had really and fully received the sum claimed. The fact that an Israelite was, at the time when the debt was contracted, not subject to this limitation, (enjoying the full privilege of a citizen, on attending to a proper trade,) such Israelite must make evident, if necessary, by a certificate from the congregational Council of his place of residence, accredited by the Upper Office.

35. The equality expressed above, (5.) concerning the credibility of testimonials, does not unconditionally apply to the Israelite who neither devotes himself to study, nor agriculture, nor a proper trade. The credibility of his certificate is left to the decision of the Judge.

36. Among the proper sources of living which free the Israelites from the limitations in the preceding paragraphs, 10, 13, 16, 17, 18, 32, 35, are not reckoned, 1. hawking, 2. frippery, 3. pawnbroking, 4. broking of any kind, unless the Israelite who carries it on is authorised by Government, 5. the so called *vichversteller*—dealer in cattle.

PART IV.—*Concerning Marriages and Families.*

37. For the marriage of an Israelite especial permission from the Sheriffdom in which he resides is required. Without this permission, the rabbies are forbidden, under pain of punishment, both the proclamation of the banns of marriage, and the performance of the ceremony. The latter can only be performed by the proper rabbi.

38. Previous to the performance of the marriage in Church, the banns of marriage must be proclaimed on three Sabbaths in those synagogues of the congregation to which the bridegroom and the bride belong.

39. Marriages prohibited by the laws of the land, are prohibited also to the Israelites.

40. The jurisdiction of the marriages of Israelites belongs to the Senate of the Court of Justice, who are to respect the religious principles and ceremonial laws of the Jews in their decisions, and in difficult cases to procure the opinion of an Israelitish divine. The first attempt in reconciling contending parties, is to be made by the first person of authority in the place, and by the rabbi.

41. The common laws of the land about the financial concerns of married persons, the matrimonial portions, the stipulated testamentary and legal hereditary succession, the taking down of the inventory, division of the fortune of the deceased, and guardianship of minors, and of others who require it, apply also to the Israelites. The proper court of justice for orphans in the place, is the authority for taking down the inventory, the marriage-contract, division and surrender of the fortune, and for nominating the guardians and superintendence of administering the children's portions. The guardians are to be taken from among the Israelites. All formerly made private inventories, and marriage-contracts of those Israelites who are married when this law was promulgated, must be laid before the proper court of justice for orphans, in order to be duly recognized.

DIVISION II.

CONCERNING THE SCHOOLS OF THE ISRAELITES.

42. Israelitish parents and guardians are required, by penal enactment, to get their children, or those who are entrusted to their care, of both sexes, instructed in the public schools, from the sixth to their fourteenth year of age; with the exception only of those children who receive a perfect education through legally qualified tutors. (46.) These children, however, are at each time, to attend the periodical public examination of the school in the place.

43. Every Israelitish congregation is allowed to establish an especial

public elementary school for their children, in which case they must become surety for the salary of the teachers, (the amount of which is to be estimated by that which is fixed for Christian schools,) and for the other school-materials. The teacher shall be nominated by Government after a due examination, and be bound to obey the laws of the State, and neither to teach nor admit any thing in opposition to them. He must possess the privilege of a Wurtemberg subject, and the qualities generally required of a teacher of an elementary school. The discharge of a teacher may, on sufficient grounds, be ordered by the same Government which nominated him.

44. The Israelitish schools are subject to the inspection of the periodical visitation of persons from Government. The regulation of a school and the plan of instruction require their confirmation.

45. In places where no elementary school for Israelites exists, the Israelitish children are required to attend the common school of the place; and where there exist several of them, they must frequent the one pointed out by the superintendent of schools, like the children of the other inhabitants, and attend to every branch of instruction, religion excepted. The Israelites are, in this case, placed on an equality with the other inhabitants of the place, in respect to the contribution to be paid. If, however, by the addition of the Israelitish children, the school requires the appointment of another teacher, or the extension of the school-house, then the Israelitish inhabitants are to take upon them a proportionate share in advance to the expences thereby occasioned, the amount of which is, in case they cannot agree, to be fixed by Government. The school-money for the poor is to be collected according to No. 21.

46. As tutors, those only shall be engaged who have passed an examination before Government, and who possess a testimonial of qualification for the duties of the office.

47. The existing private Israelitish schools shall, within the space of a

year from the promulgation of this law, either be formed into public ones, or be dissolved.

DIVISION III.

CONCERNING THE PLACES OF WORSHIP OF THE ISRAELITES.

48. The Israelites are allowed the exercise of their religion in the kingdom, not only by means of family worship, but also of public meetings for united divine service in the synagogues, under the following regulations.

49. For the purpose of united divine worship, the native Israelites shall form themselves into church communities, each having its own wardens and its synagogue. Every Israelite residing in the kingdom must be a member of such a church community. The formation and division of the church communities shall take place through Government, after having previously heard the opinion of the Israelites.

50. In order to the establishing of such a community, it is required, that the expences of the church, especially the proper salary for the official persons, be secured, on an especial church fund, or on the regular contributions of the members of the church.

51. Divine worship in the synagogue shall be conducted under the superintendence and direction of an Israelitish rabbi. In case the rabbi has the charge of several churches, he must regularly attend in rotation on divine service among the synagogues of his diocese. The salary of the rabbi shall be paid, unless especial legacies exist in the diocese, out of the Israelitish central church-funds, to which the especial contributions of the church communities are to be sent for the salary of the rabbi.

52. The rabbi shall be nominated by Government, being proposed by the Israelitish Ecclesiastical Upper Department. As to his qualification, it is required: First, that he has not only studied Mosaic theology, but also the common preparatory sciences, and these in an university after a previous examination, and that he can produce good testimonials thereof; and secondly, that he acquitted himself well at the ex-

amination appointed by Government. After his nomination, he must take the oath of allegiance to the laws of the land, and that he will neither teach nor admit any thing in opposition to them. The discharge of a rabbi can, on sufficient ground, only be ordered by Government, to whom his appointment belongs. The office of a butcher or any other additional office he cannot hold; he must also abstain from all trades, like Christian ministers.

53. In every church community which has not a rabbi to itself, but in common with other congregations, a vorsinger shall be appointed. In places where there is a public Israelitish school, the office of a vorsinger is commonly, according to the judgment of Government, to be connected with that of the schoolmaster. Should no such connection take place, then the vorsinger is to be chosen by the church community; but he is not to be admitted to the exercise of his office until he shall have passed an examination before Government. He can at any time be dismissed by the Israelitish Ecclesiastical Upper-Department.

54. Besides the present mode of divine worship, the rabbi, or when he is absent from the congregation, according to his direction, the vorsinger, must *every Sabbath deliver* in the public synagogue, a discourse in the German language, upon the principles of religion and the moral duties for the edification of the adult, and a catechetical explanation of those principles for the instruction of the youth. On both means of instruction, females (married and unmarried) are also to attend.

55. The Israelite is bound to appear also on his feast-days and Sabbaths before Government, when he is required. He is, however, only in very pressing cases to be called so to do. From personal attendance on duties for the state or commons, the Israelite is on those days free, except on extraordinary occasions; he is, however, on such occasions required to procure a substitute.

56. For the exercise of church discipline, and for the execution of other things which concern the whole congregation, there shall be in each community a superintendency, which shall consist of the rabbi, his substitute the vorsinger, and of at least three assessors, who are to be chosen by the congregation out of their own body, and who are to be submitted for confirmation to the presidency in whose diocese the synagogue is. The superintendency is authorized to order reproof to be given to *the single members of the congregation, and a fine to be taken from them to the amount of three florins*, which is to be paid into the funds of the community. The ban and the establishing of any of its consequences, is prohibited by pain of heavy punishment. Every other kind of jurisdiction and interference in the civil concerns of the Israelites, by the rabbi, and the superintendency is also prohibited in like manner.

57. The superintendence and direction of the entire concerns of the churches, and the poor of the Israelites, shall belong to an Upper Department, which Government will appoint, and which shall consist of a commissary from Government, and at least four assessors from among the Israelites. This Upper Department has especially to order the providing of means necessary for the churches and the poor. At the deliberation of very important business, the Upper Department may apply for assistance to one or more rabbies in other parts of the kingdom.

58. In order to supply the special wants of the churches, schools, and the poor of the Israelites, particularly also to assist young Israelites who want the means necessary to learn a trade, care shall be taken to form, bye-and-bye, besides the funds which may be in hand for such purposes: First, a fund in each church community for the wants of the place; and, secondly, a central fund for general purposes, and especially for the salaries of the rabbies depending on this fund. The Israelitish church communities, whilst they avail themselves of what the Israelite,

according to his religious principles, is willing to give for benevolent purposes, must find out the sources of this fund. The opulent Israelites in the kingdom are to be called upon for contributions and legacies in execution of this law.

59. Every independent Israelite shall pay a yearly contribution of six florins to the Israelitish church funds, and every independent Israelitish widow, a yearly contribution of three florins. The distribution of these contributions, between the central funds and the wants of the place, is submitted to the judgment of Government.

60. The further contributions which the central fund requires for the payments which it has to make, the Israelitish Ecclesiastical Upper Department shall place upon all the Israelitish church communities.

61. The local church funds shall be managed by the superintendency, under the inspection of the presidency, who shall also revise and examine the yearly account. The administration of the central fund belongs to the Israelitish Church Upper Department, under the inspection of Government.

62. The preceding regulations shall be applied to the synagogues already in existence. Every synagogue which is not sanctioned by Government at the new formation of the Israelitish congregations, shall be abolished, and any further meeting in it be prohibited, and the Israelites are, in such places, to be entirely confined to family worship. The situations of rabbies and vorsingers must, after the expiration of five years at the utmost, be filled with such persons, who have passed the examination prescribed. Those of the present rabbies and vorsingers who do not pass this examination, shall, after the lapse of these five years, no longer be retained in their situations.

The regulations No. 1—41 shall be in force from the promulgation of the present law. With respect to the execution of the other ones (42—62), relative to the Israelitish churches and schools, an especial arrangement shall soon take place.

Our Minister of the Interior is commanded to execute this law.

Given, Stuttgart, April 25, 1828.

WILLIAM.

By command of the King,
the Secretary of State.

VELLNAGEL.

The Minister of the Interior,
DE SCHMIDLIN.

BIBLIOTHECA SUSSEXIANA.

No. VII.

BIOGRAPHY.

No. 6.—*Nicolas de Lyra.*

Nicolas de Lyra was born in the thirteenth century, of Jewish parents, at Lyre, a town in Normandy, in the diocese of Evreux. He was very learned in the Hebrew language, and particularly skilled in rabbinical learning. Having embraced Christianity, he entered the order of the Franciscans at Verneuil in 1291, and studied at Paris, where he took the doctor's degree, and afterwards taught in the university with much success. He was highly esteemed by the great; and Queen Jane, Countess of Burgundy, wife of Philip the Long, appointed him one of her executors in 1325. He died at a very advanced age, Oct. 23, 1340. Besides the Postils, or Commentaries on the Bible, he published a Disputation against the Jews; a Treatise against a particular Rabbi who made use of the New Testament to combat Christianity; and a book entitled, "*Liber differentiarum Veteris et Novi Testamenti cum explicatione Nominum Hebræorum.*" Of the character of his works, Walchius has given the following judgment. "The Commentaries of De Lyra not only manifest industry, but display considerable erudition, and

deservedly place their author in the first rank of the biblical expositors of his day. They discover the writer to be skilled in the Hebrew tongue, and to be well acquainted with the rabbinical writings; but his knowledge of the Greek not being so extensive as that of the Hebrew, his Commentary on the New Testament does not equal that on the Old, in felicity and accuracy. Amongst the Jewish writers, he generally follows R. Solomon Jarchi; and frequently applauds him in his notes. In explaining the literal sense of the Holy Scriptures, he excelled most of his contemporaries. On those passages of the New Testament which derive illustration from Jewish antiquities, he has thrown considerable light. Unshackled by the authority of the fathers, he thought for himself, as his works sufficiently discover; though he was not without defects, for he is sometimes inaccurate in what he attributes to the Jews, and sometimes rashly and incorrectly adopts the Aristotelian philosophy.*

The labours of Nicolas De Lyra are regarded as having led to the Reformation. It has been said,

Si Lyra non lyrasset,
Lutherus non saltasset.†

Hoffman (in Lexic.) has given another version of these lines, thus, "Si Lyra non lyrasset, tum totus Mundus delirasset." Also: "Lyra Luthero equum admovit, et stapedes tenuit, quò illum commodiùs conscenderet."

Sextus Senensis‡ thus notices the labours of Nicolas de Lyra.

* Walchii Biblioth. Exeget. p. 397.

† "If Lyra had not *harped* on profanation,
Luther had never *planned* the Reformation."

‡ Bibl. Sanct. l. 4.

"Nicolaus Lyranus, Scholasticæ Theologiæ Professor, et Sententiarum ejus expositor non ignobilis, tantâ quoque *Divinarum Scripturarum* verâ, purâ, ac germanâ intelligentiâ præditus, ut in eis exponendis, nullum eruditissimorum *Theologorum* sui temporis habuerit parem: Edidit insingula tam *Veteris* quàm *Novi Testamenti* volumina *Scholasticæ Postillæ*, libros 89, studiosis *Sanctarum Scripturarum*, ac præcipuè *Tyronibus*, ad majora properantibus, non utiles solum, sed valde etiam necessarios. In quorum prioribus quinquaginta libris, universum Sanctæ Scripturæ corpus absque orationis lenocinio et verborum involucris, brevi, nudo, et aperto sermone exposuit summa in singulis diligentia, apcriens et elucidans literæ sensum, cæteris divinæ Scripturæ sensibus ut præstantiorem, ita difficiliorem, allatis in id non modò *veterum Ecclesiæ patrum* expositionibus, sed *Rabbinorum* quoque Sententiis, quarum apud *Judæos* præcipua est auctoritas."

Father Simon speaks highly of the writings of Nicolas de Lyra. "On peut lui donner cet éloge, que personne avant lui n'avoit si bien pénétré le sens littéral de l'Ecriture."*

No. 7.—*Conrad Pellican.*

Conrad Pellican, a German divine, and a distinguished reformer, was born at Ruffach, in Alsatia, Jan. 8, 1478. Krusiner, or Kirsner, was his family name; but Pellican was given him by his maternal uncle. It signifies in Latin, the same as the former in German. He commenced his studies under Stephen Kleger, an ex-

* Hist. Crit. Vet. Test. l. 3. c. xi.

cellent master, who, notwithstanding the great difficulties his scholar had to contend with, inspired him with a love of literature. At this time the art of printing was in its infancy; no elementary treatise had issued from the press, and Pellican was obliged to write down every thing taught him. His maternal uncle, rector of the university of Heidelberg, sent for him, and placed him in that seminary for about sixteen months, during which time he studied the belles-lettres and logic. This period is supposed to have been as long as his uncle was able to support him; for in 1492 he returned to his parents, who were in poor circumstances. Pellican became an assistant to a schoolmaster, and in this situation had the advantage of borrowing books from the convent of the Cordeliers. The diligence and assiduity of Pellican attracted the attention of the holy fathers, who soon persuaded him to enter into their order, which he did in Jan. 1493, but without the consent of his relations. He now directed his attention to theology, and in the following year became a sub-deacon. He was afterwards sent to Tübingen, and there greatly profited by the instruction he received from Paul Scriptor in philosophy and mathematics. In 1499 he became acquainted with Paul Pfedersheimer, a converted Jew, from whom he gained his knowledge of the Hebrew language, for the attainment of which he always professed his anxiety, and became so celebrated, as to be considered next to Reuchlin, the first Hebrew scholar in Germany. His poverty offered great obstacles to his advancement, and we find that it was with great difficulty he was able to raise a flo-

rin and a half for the purchase of a small Hebrew Bible. At the age of twenty-three he was ordained priest, and in the next year appointed to teach theology at Basil, where he also lectured on philosophy and astronomy. In 1508, six years afterwards, he went to Ruffach to teach the same branches, and had for a pupil Sebastian Munster. He was subsequently chosen guardian of the convent of Pfortzheim, and was made secretary to Caspar Sazger, the provincial of his order. This situation obliged him to travel, and by this means he had many opportunities of becoming acquainted with the most learned men of his time, and otherwise enriching his own store of information, by transcribing from the various libraries to which he obtained access, in order to increase his knowledge of biblical and oriental literature, the principal object of his pursuit. The works of Martin Luther now attracted his attention, and so favourably did he express himself concerning the doctrines contained in them, as to occasion a charge of Lutheranism to be brought against him, and some others, by the professors of the university and some of the canons of Basil. The provincial was for deposing them, but the senate would not admit of it, and said that, if he obliged Pellican and his friends to leave the city for this cause, they, the senate, would take care to send every one of the order after them. The provincial took the hint and left Basil, where Ecolampadius and Pellican, being put into the situation of those professors who had been their accusers, Pellican entered on a course of lectures on the Bible, which formed the foundation of the Commentaries he afterwards published in se-

veral volumes, folio, from 1533 to 1537. In 1526 Pellican was invited by Zwingle to teach the Hebrew at Zurich. He then abandoned the monastic habit, married twice, and continued professor of Hebrew at Zurich until his death, on April 1, 1556, being seventy-eight years of age. Besides editing the Zurich Bible, he revised an edition of the Greek New Testament, printed by Bebelius, at Basil, in 1524, in which he assumes the name of CEPHORINUS. He trans-

lated some of the Chaldee paraphrases, and edited an edition of St. Augustin's works, in nine vols. folio, published by Amerbach, in 1506. He left in MS. various commentaries on nearly all the books of the Old and New Testament, which have been published at different times, and in which many amendments of the Vulgate translation may be met with.*

* Melch. Adam in Vitis Germ. Theolog., Chaufepie, Biblioth. Sacra., Chalmers, Townley.

PROCEEDINGS OF THE LONDON SOCIETY.

PRUSSIAN POLAND.

LETTERS FROM MESSRS. GRAF AND HARTMANN.

By a letter, addressed to the Committee of the London Society, by the Committee of the Branch of the Berlin Society established at Posen, dated the 19th November, in last year, it appears, that the Government has granted a general permission to establish schools for Jewish children; and that schools have been opened accordingly in three or four places. The plan of teaching is, to use the Old Testament Scriptures as the class-book; and to exclude the Talmud altogether: and it is hoped by these means to make the pupils acquainted with their own Scriptures.

Mr. Graf, in a letter of a later date—Posen, January 18, 1829—speaks also of the Jewish schools. Mr. G. visited Thorn in October last, and found that the Jews of that place were about to open a school of their own for Jewish youth, having been ordered by the Government to do so. Mr. Ger-

lach, who resides at Thorn, was interrupted for a short time to a certain extent, in his public preaching to the Jews, both by the Burgomaster and the Roman Catholic priests; but those difficulties have been overcome, and he is now permitted to exercise his public ministry in the chapel belonging to the reformed congregation, and he is daily visited by Jews and Jewesses. The Catholic clergy have been directed to abstain from speaking against him in public; and no one is allowed to interrupt his labours.

Mr. Hartmann, in a letter, dated Margonin, Feb. 9, 1829, speaks of another school which has been opened at that place. All these establishments are yet, however, in their infancy, and much cannot be said of them at present.

Mr. Hartmann writes of his other proceedings as follows:—

I think my staying here has not been entirely in vain amongst the elder Jews. My landlord told me, that there was an old Jew about two German miles from hence, who wished to have a Hebrew Old Testament, I therefore rode with him to this venerable old

man, and took with me different editions of the Old Testament. When he saw them he began to speak of their contents, and at the same time a Christian friend of mine told him, that there was a rich Jew in Felchne, whose sons had become Christians, and their father had approved of it. The old Jew answered, that they had acted wrong in leaving their religion, and he endeavoured to prove this from Scripture, by reference to 1 Kings xviii. 18. I shewed him that this passage speaks of Israel, who had left the true God and had turned to Baalim, which they should not have done, and shewed him other passages, in which it is said, that all nations shall turn to the true and only God. I then spoke to him of the difference of the faith of the Jews and of the Christians, and explained to him, that there was no other difference between the faith of a true Jew and a true Christian than this, that the Christian believes in the Messiah who is come, and the Jew believes in the same Messiah, who, as he thinks, is still to come. I explained to him, that a real Jew, even as a true Christian, believes, that he can only obtain forgiveness of sin by faith in the Messiah, which, I remarked, he himself must believe, if he was a true Jew. He answered, that he did believe it. As we agreed so perfectly in these points, I of course spoke of the time at which Messiah should come, according to Scripture; but here he appeared to the rabbies. I referred him to Jer. viii. 8., and when he had read it, he was puzzled so much, that he could say not a single word. But, having stood for a while silent, he ran out, and, after a short time, returned with his Commentaries; and having found in Rashi, that this passage was only to be applied to the false prophets, he was quite elated. I answered him: "But how will you prove that the rabbies are no false prophets? Do they not speak just as Jeremiah characterises them? Do they not speak just as it stands there? **חכמים אנחנו ותורת יהוה איתנו**" 'We are wise men and the law of the Lord is with us!' that is, We are the men who understand the law of the

Lord God right, and what we say must be true, as if spoken from heaven. I think we shall do quite right if we apply the passage to the rabbies, for they speak just in the same way. And I do not believe that you will say, the Holy Ghost spoke by the rabbies as he spoke by the prophets." He answered, "No, I do not:" but he still endeavoured to defend them, and said, that they were wiser men than we are. And thus our disputation ended. He afterwards bought a copy of the Jewish-German Psalms and Prophets for his daughter. He would have bought an Old Testament, but was afraid that there might be written in it something concerning the Thole—the hanged one. He, therefore, asked me to leave it a few days with him, that he might examine it, which I did, knowing him to be an upright man. Finding nothing in it, he bought, not only that copy, but some more to give to poor Jews who were not able to purchase. I had not time to see him again, but before I leave Margonin, I intend to see him, as he has frequently inquired for me, and said, he wished to speak with me again.

Here, in Margonin, I have had only one short conversation with the daughter of the Shaeshter, who seems a very serious girl, and not far from the kingdom of God. I spoke with her particularly about the forgiveness of sin by faith in the Messiah, and she seemed much pleased.

At Rogasen I had some pleasing conversation with two Jews; one of them said, he was convinced of the truth of Christianity, but still there were very few Jews who embraced it; if, however, there were more who embraced it he would do the same. I rebuked him for speaking thus, and read to him the second chapter of the Acts of the Apostles. He paid great attention, but replied, that he was too old and too poor to become a Christian. On this I spoke more at large, and shewed him that if he trusted in the Lord Jesus he would not be forsaken. Our conversation lasted more than an hour; but from what he said, I could perceive that it was with him only a matter of the understanding, and not of

the heart, and I could only pray that the Lord may bring the words spoken to him home to his heart, and that he may be awakened out of his sleep.

With the other Jew I spoke on the contents of the Old Testament; and our conversation was very interesting. I shewed him from them that we can be saved only by faith in the Messiah, which he admitted. May the Lord also bless these words on his heart!

Now, dear Sir, I write to you on a private matter, hoping that you will excuse me for doing so. In a small town, about four English miles from hence, there is a poor old Jew, who disputed nearly three years ago very warmly with Mr. Hændes, and shewed to him the greatest enmity, but by the grace of the Lord is now convinced of the truth of Christianity. After the departure of Mr. Hændes, he conversed with the Christian friends who are there, and showed them that he was inclined to be baptized, but being so very poor, he did not know how to live afterwards. When I arrived here, in Margonin, he visited me several times, and I must confess that I have always been very much pleased with his conversation. He confessed to me several times that he could find no peace in his heart, though he knew that Christ had died for his sins; upon which, of course, I could not but answer, that he would not find it, until he confessed Christianity openly by baptism, which he admitted. But his faith is not yet strong enough to depend entirely upon the Lord for his future subsistence; and I, myself, must confess that I cannot see upon what he can live when he is baptized. He is a tailor, and he would be glad to work the whole day if people would bring him any thing to do. His wife, who is also convinced of the truth, is indeed a very diligent person, and if she was in a great town, she could earn something by washing; but to earn enough for them both, with their boy, to live upon, is almost impossible. If, therefore, the Lord does not raise up some Christian friend for them, this poor family must perish in their spiritual misery.

I wrote some days ago to Mr. Wermelskirch in order that he might consider what could be done in this matter; and when I was writing, it entered into my mind to write also to you, thinking that perhaps there might be some good Christians with you, who would collect a few pounds for this poor family, to enable them to partake of the blessings of Christianity. May the Lord, our God, fulfil my wishes and my hopes!

PRUSSIA.

LETTERS FROM REV. J. G. BERGFELDT.

By reference to our Expositor for August 1828, vol. xiii. p. 300, our readers will find that the Rev. J. G. Bergfeldt paid a missionary visit to the Jews at Königsberg, in the latter end of 1827. We have now before us two letters from him, written from thence in November and December, 1828, and we rejoice to find that there also, as in other places, the knowledge of the Lord Jesus is extending itself amongst the Jewish population. Mr. Bergfeldt considered it advantageous to fix his residence permanently at Königsberg; and some time was employed in renewing the acquaintances which he made on his former visit. He writes, on the 19th Nov., 1828, the following account of his success in the distribution of the Scriptures:—

I have made some new Jewish acquaintances, and have lately had visits from Jews daily. I have sold several Hebrew Bibles and Prophets, but I am much in want of German Bibles, for which I have daily calls from Jews who do not understand Hebrew, or are unwilling to read it. The distribution of German Bibles amongst them is of so much greater importance, as thus they always get a New Testament together with the Old, as it is

considered as belonging to the German Bible. I have written to the B. and F. Bible Society for a supply of German Bibles, but if you can forward any to me, they will likewise be very acceptable. Of the greater part of my former Jewish acquaintances here, I can speak with pleasure; they are growing in the knowledge and experience of the truth. Two of them were baptized during my absence, and others are preparing for baptism, and will soon be received into the Christian Church. The public service for the Jews I have not been able to arrange, but I think I may say, there is every probability that it will be arranged soon. The bishop has promised to give me every assistance he can.

The formation of a society for missionary objects is a pleasing testimony of the zeal and good disposition of many. Mr. B. says,

I have found opportunity of becoming indirectly useful in regard to the object for which I am here. An Auxiliary Society has been formed in this place, to circulate missionary intelligence, to excite more general interest for the great work of evangelizing the world, and to collect money for other missionary societies, especially for the Seminary at Berlin. Of this Society I have been appointed president. Every first Sunday of the month, the Society has a public meeting, which is opened and concluded with prayer, a discourse is delivered on a missionary subject, and missionary intelligence is read. May the Lord look down in mercy upon this, as well as all other endeavours for the spread of his glorious Gospel, that the time may soon come when the kingdoms of this world shall become the kingdoms of our God, and of his Christ, and He shall reign for ever and ever!

Mr. Bergfeldt gives the following account of several Jews who are seeking instruction in Christianity. It affords additional instances of the difficulties to which Jews are exposed, when they first

seek the knowledge of the Christian religion, and it places in a strong point of view the advantages which might be derived, if provision could be made in some way or other for their support and maintenance, in particular and urgent cases.

I do not wish to confine my missionary labours to this place exclusively, and yet I shall not be able to undertake any considerable journies into the province, till I shall have an assistant, whom I can leave in town in the mean time. I have, therefore, entered into a correspondence with some pious and zealous persons in the provincial towns, whose acquaintance I made on former journies, and from whom I may obtain accounts of the progress of the cause in their neighbourhood, and whom I may assist there with books and advice, as required. From one of these friends (Mr. H., of C.) I received a letter the other day, informing me, that the youth, whose conversion was noticed in the last Jewish Records, has continued to conduct himself consistently, and has manifested much inward life. Some time ago another Jew came to Mr. H. and begged to be instructed in the Christian religion. Mr. H. stated to him, that in order to this, he must first of all think of the means of supporting himself during the time of instruction, and after his baptism; upon which he willingly agreed to be apprenticed with a potter; and as he is thirty-three years of age already, and has filled a higher station of life among the Jews, this seems to be no small proof of his sincerity. The chief minister of the place has therefore commenced religious instruction with him, and Mr. H. seems to think very well of him.

Since the preceding occurrence, a third Jew has offered himself for instruction in the Christian religion, but Mr. H. was obliged to dismiss him, as he found no means to support him. Mr. H. in his letter observes, "If you, dearest friend, could procure me only ten pounds a-year from the London

Society, I should be able to do a great deal more for the objects of the Society. I should be most willing to give you an account of every farthing, how it was spent; for it would rejoice my heart, thus to serve my Lord and Master." Of course I was obliged to tell him that our Society does not extend its liberality beyond the spiritual wants of the Jewish nation. But I must here remark, that I was truly glad to see this subject so clearly stated and urged upon the Christians in Great Britain, in the letter of the Rev. Mr. Maitland, which appeared in the *Expositor* for October last. I am one of those who do not wish the Society to depart from its present system, but who would greatly rejoice to see some other society formed, which, in very urgent cases, would afford temporal relief and assistance to those, who are willing to embrace Christianity, but have no means of supporting themselves during the time of their instruction; or who must first be taught to earn their bread in a regular way in the society of Christians.

Mr. B. adds,—

I am happy to inform you that I have this day commenced a course of religious instruction with a young Jewess, thirteen years of age, who was brought to me for this purpose, by her father. The father intends to take instruction likewise, but we have not yet fixed the time for it. The whole family wish to be baptized. In a few days I shall commence instruction with another young Jewess, about twenty years of age; and another young man is likely to come forward shortly. Thus you see that I have not been idle, and am not likely to be so in future. The Lord is opening a way, and my labours are increasing daily; for which I desire to feel thankful, in reliance upon Him, who has said, "As thy day is, so thy strength shall be." May the Lord give and increase in me a holy zeal to spend and be spent in His service, for the glory of his name, and the salvation of my fellow-men, who are redeemed with the same most precious blood of our Saviour.

In his letter of 31st Dec. 1829, Mr. Bergfeldt mentions that he applied to the Consistory of the Prussian provinces, which is the proper Ecclesiastical authority, for permission to prosecute his Missionary labours amongst the Jews at Königsberg, and that a church might be assigned to him for his use in public ministry. The Consistory granted his request, but referred him to the magistrates of the place, in respect to the public worship: for some reasons, however, which are not particularly stated, the permission of the magistrates has not yet been obtained.

In reference to the success of his labours, Mr. B. writes thus:—

I have the satisfaction now to inform you, that the two Jewesses mentioned in my last, have continued to come regularly for religious instruction, and are very promising. I have, therefore, to give instruction in the Christian religion every day. Another person applied for religious instruction on the 27th November. He was a native of the kingdom of Poland, and had learnt the trade of a painter, but not perfectly. He seemed to possess a good knowledge of the Jewish religion, and of the Talmud, and was tolerably well acquainted with the New Testament, but his heart did not appear much affected with the truth of the Christian religion. Having spoken to him on this more important subject, I represented the necessity of considering how he wished to support himself during the time of instruction, and after baptism, as I had no funds to support him; after which I gave him some tracts to read, and asked him to come again. He repeated his visit in the afternoon, and declared himself willing to be apprenticed to a master, that he might perfect himself in his trade, but said he could not find a person to take him. I promised to assist him in his endeavour as much as I could; and the next day he came again, informing me that he had found a master, who was willing to take him,

but he asked 15 Rth.; and besides, he added, that he should want clothes, &c. during his apprenticeship. Not being able to render him this support, the poor Jew was obliged to leave the town, and seek his way farther. I mention the case, to shew how desirable it would be for a Missionary to be able to render some temporal relief in urgent cases; for without it, it is impossible for him always to apply spiritual instruction as he wishes. I wish I could tell you of any general stir amongst the Jews here, but all my endeavours to excite it, have hitherto been in vain.

We insert one more Extract. Observing on the effect of his many conversations with different Polish, Russian, and German Jews, some of whom he thinks pleasing characters, he says,—

I have reason to hope that our conversations together have not been in vain. One young man, particularly, was so struck with the statement of the agreement between the Prophecies of the Old Testament and the fulfilment in the New, that he seems to have a great struggle whether he shall not immediately profess the truth as it is in Jesus. I think he will not escape the Lord's blessing.

My correspondence with friends of the cause, in provincial towns, I have continued. To-day I received a very pleasing letter from the Rev. Mr. K. at R. He informs me of the baptism of a Jew with whom I had several conversations during my short stay in that place; and of the baptism of a second also, whom he received into the bosom of the church. He trusts both of them will prove worthy members of the church of Christ. Thus you see that the work of the Lord is going on almost everywhere; and we may hope that the day for the more general outpouring of the Holy Ghost upon the descendants of Abraham is not very far distant.

EXTRACTS OF LETTERS FROM THE
REV. A. GERLACH.

THE Rev. A. Gerlach, late a member of the Prussian Catholic

Church, having detected and abjured the errors of Popery, and being desirous of engaging in Missionary labours among God's ancient Israel, offered himself to the London Society in 1827: he was accepted, resided some time in the Society's seminary, and proceeded to his appointed station at Thorn, in Prussia, in the latter part of the last summer.

The following extracts are made from his letters of Nov. and Dec. 1828, which we now present to our readers.

Thorn, Nov. 10, 1828.—I have not forgotten the instructions I received on leaving England. The Christian principles which I have enforced on my coming to this place, have raised considerable persecution against me, and created many difficulties; but the enemies who at first opposed me, are now silent, and repent what they have done.

Having attacked the errors of Popery, a host was raised against me; but the whole affair is in the hands of Government. Efforts have been made to expel me from the city, but they did not succeed, and I have procured permission to preach regularly in the Reformed Church, which I do every Sunday in the Polish language.

Some days ago, the Roman Catholic bishop was here. I was told that he had rebuked his priests sharply for their proceedings against me. There are some Jews here, even now, who profess the truth; and I do hope, that the Lord Jesus will, by his grace, open the eyes of others. The Jews here are in a very indifferent state, so there is more need to pray for them, than to dispute with them.

Since I came here, I have been visited by the Jews daily, particularly on the Sabbath. I have to complain most of indifference. I have been able to dispose of a number of Bibles, Prophets, and New Testaments, and they are read a good deal by the Jews. One of them brought me a short extract from the Talmud, to shew his gratitude to the Society for sup-

plying copies of the sacred Scripture. It is as follows:—

How great will be the reward of those who provide poor Israelites with Bibles at a low price, may be seen in the following passages of the Talmud.

Tract Ketuboth, fol. 103.—“It once happened that R. Chanina and R. Hayé grew hot in some disputation, when R. Chanina said, ‘With me you pretend to argue, I who am able, in case the law should (which God forbid) be forgotten among Israel, to restore it, by means of acute reasoning;’ when the other replied, ‘But I do prevent its being forgotten, for I take hemp seed, sow it, and when ripe, make nets of the hemp, with which I catch deer, then kill them, and give the meat to poor orphans, and from the skins I make parchments, and go to a place where they have no schools, there I write the five books of Moses, and give it to five children (i. e. a book to each), and teach the six orders of the Mishnah to six boys, and tell each boy to teach his part to every one of the other children.’”

Again, in folio 50, we read “the words of David in Psalm cvi. 6, and cxi. 6, ‘Blessed be he who acts righteously at all times. Possessions and riches are in his house, and his righteousness remains for ever,’ refer to him who writes or purchases books and lends them to others,—vid. Rashi in loc.: hence, if so great a reward is promised him who lends his books to others, how much greater will be the reward of those who almost give them away!”

Among other discourses I had with this Jew, we conversed on Psalm cvi. 3, “Blessed are they that keep judgment, and he that doeth righteousness at all times;” and he explained it of the Jews’ Society, saying, they do righteousness at all times, by distributing and selling the Bibles at a very low price. He is the only Jew here who has much knowledge of Hebrew. I find it more easy to draw to the truth the attention of the zealous and violent disputer, than that of the cold and indifferent

hearer. What cause have we to pray, that the Lord would rouse them from their deep sleep.

I am anxious to establish* schools here, but the Jews who are well disposed are so poor, that what is done in this way must be done at the Society’s expense.

Mr. Gerlach gives a gloomy picture of the ignorance and immorality of the ministers and people of this place, he remarks, that Jesus Christ is in the estimation of many of them only a philosopher; and yet he closes his letter with expressions of gratitude, and says,—

I am glad that my being here is not unprofitable to many Jews and Gentiles.

His last is dated Thorn, Dec. 10, 1828.

After the many storms I have had to encounter, I am still permitted to remain in this place as long as I shall please. My opponents have been commanded by the Government to keep silence, so that without interruption I have laboured among the Jews through the last month. They are very indifferent, but the Lord’s promise is, “My word shall not return void.”

The need of an asylum to afford protection and employment for awakened and inquiring Jews, becomes daily more apparent. Mr. Gerlach says,—

I sent two Jews to Posen. They came to me for Christian instruction, but they could get no employment. One of them I sent to the Rev. Mr. W.; the other was a Jewish school-master, a man of considerable learning, well versed in the Rabbinical writings and in the Talmud, and a very good Hebraist. He came from Berlin. At first he disputed, but afterwards he confessed the Messiah to be already come. He expressed a wish to be baptized. Being unable to pro-

cure employment, and having no resources, I assisted him as much as I could out of my own salary, and at length I sent him to Posen, that he might there be tried and instructed, and I wrote to Mr. M^cCaul about him; but, as yet, I have received no reply.

I am preaching here every Sunday in the Polish language. The Papists have been so much alarmed at the consequences likely to result, that they have been from house to house, to warn the people not to come to me, and threatening, that those who do, *shall never get out of purgatory!* These measures have brought down upon them the censures of the Government. Had I appeared against them, I might have procured their imprisonment; but I did not, for my sole object is to preach the everlasting Gospel to the people that they may be saved.

GERMANY.

EXTRACT OF A LETTER FROM MR. C. G. PETRI.

THE following extract of a letter from Mr. Petri, dated Detmold, Dec. 12, 1828, gives a very interesting account of the baptism of a Jewish family, with the address delivered by the father of it on the solemn occasion.

I mentioned in one of my former letters, that a whole family of Jews had come over to Christianity, and as your Committee is desirous of seeing some fruits of their labour, they will no doubt be glad to hear some more particulars of that family, and will join with me in offering up thanks to the Lord, and in ascribing the honour due to him alone!

I have been visiting that family, named Wittgenstein, for these three years at Lippstadt, and found the whole family, consisting of five persons, very ready to receive the Christian religion, and particularly the wife, who used to sit, frequently for hours, with the greatest attention to

hear me speak. It was last summer that they resolved to make a public confession of their faith, in spite of the difficulties attendant on such a step. A minister of that place, who had instructed them, gave in the preface to his sermon, which he delivered at their baptism, most pleasing testimonials, as to their sincerity; they were baptised publicly in the church, in the presence of a crowded congregation, and no less than forty Jews witnessed the ceremony, and amongst whom a woman of 103 years of age, who came from her residence, situate about three miles from hence, for that purpose. The solemnity of the scene, as well as the discourse delivered by the head of the family, has made such an impression upon the audience, both Jews and Christians, as will not soon be effaced.

The following is the substance of the discourse alluded to.

"The great interest which you, my dear friends, are taking in our baptism, makes it incumbent upon me, to tell you in few words, what my soul feels at this moment; although it is not in our times a rare case for a Jew to be baptised, it nevertheless is a circumstance which does penetrate into the inward life, and which is effectual unto eternity, whenever an individual or a whole family renounces the faith of the fathers; this then is the cause of your excitement, and the nameless feeling that fills my breast. One thing only I can say, which is, that my soul is overflowing with joy and gratitude for that hour, which I shall ever consider as the most happy and the best of my life; yea, that hour in which was first pointed out to me my crucified Saviour! and that too by my companion for life, for she it was who first drew my attention towards it, and is now full of the same joy and gratitude. Joy and gratitude will one day fill these children, when they reflect upon the importance of this day. Joy and thanksgiving will fill all our souls, on reflecting that we do no longer walk in darkness, but have the light of eternal life; but our joy would be impure and our thanks imperfect, if we should refrain from giving now in this sacred place, our

thanks to him from whom alone all good gifts proceed.

"Therefore you, my dear partner, and you my children, let us kneel down before the altar of the Lord, who sees our hearts, and knows our thoughts, and let us pray—

The Prayer.

"O Lord, thou who art nigh to all who call upon thee with devotion, be likewise so to us at this hour, look down mercifully upon us, thy children, who kneel in the dust before thee, and accept our thank-offerings. We confess, before thine all-seeing eye, that nothing but pure love towards thee, and thine only-begotten Son, Jesus Christ, has brought us into this temple where thine honour dwells! here we seek for strength and comfort in the hours of suffering and in death. O, heavenly Father, let us find that which we are seeking! In the name of thy dear Son, Jesus, we ask of thee that the knowledge of thy divine word may increase in us more and more, so that it may be a lamp unto our feet, and a light in our dark walks of this life, till we reach our heavenly home! Behold, O Father, thy children, who ask not for worldly possessions; they pray for virtue and piety, for we know, through Christ our Saviour, that those only can be happy who are pure of heart. Surely thou wilt hear us, since thou art kind and merciful to all thy works! It is thy grace that has led us to thy altar, upon which we, this day, offer for the first time our thank-offerings; O, be pleased to accept this insignificant offer! We promise to love thee again, and keep thy commandments, and to fulfil those vows which we have this day made! Amen.

Continuance of the Address.

"All you who have united with me and mine, in prayer, that God would bless our doings, yea, all of you accept my hearty thanks. You who had the happiness to rejoice in the Saviour from your infancy, and will allow me to enter into your congregation with that love which Christ demands of all true disciples, believe me that it was love towards God and his Son Jesus Christ that moved me to take that

step, which would otherwise occasion me many sorrowful hours, if I did not consider it a pleasure to suffer for Christ's sake, who has out of pure love for me bled upon the cross. But you, with whom I have until now been united in the same temple, allow me the continuation of your former love, since the God of Israel and the God of the Christians is one and the same Father of all men; nay, I cannot do otherwise, but beg of you to read diligently the Scriptures of the New Testament, and you will soon find that Jesus Christ is the true Messiah; and that there is no other name, by which we can be saved, except his. Amen."

Jews and Christians are still talking about the blessedness of that baptism; above fifty copies of that discourse, which has been printed, have been bought by Jews; may the Lord's blessing attend it, and may his Gospel bring forth fruit in abundance.

To this we would add some pleasing extracts from the Report of the Detmold Society for promoting Christianity among the Jews.

Although it is not so much the purpose of our Society to gain a few individuals of the house of Israel to Christianity, as it is to impress the truth of Christianity upon the whole benighted people, still we are not wanting in individual cases, where Jews, out of real conviction, have publicly stepped forward to confess Christ.

First then, see a letter addressed by a proselyte from the Institution of the Count von der Recke to our Missionary Petri.—That letter is already in your possession.—

Secondly—A letter from another proselyte, Severin.—Likewise in your possession.—

Thirdly—On Easter Sunday, two girls were baptised at Menighuffen, by the Rev. Mr. Weihe; they have behaved themselves since with becoming propriety, and their father, Meyer Schöneberg, of Erdinghausen, near Herford, will soon follow them; he is a constant visitor at our church, and is in communication with true Christians.

Fourthly—See the Jewish family, Wittgenstein, at Lippstadt—see likewise Petri's letter—which were brought to the knowledge of Christ, through our Missionary Petri. The Reverend Gentleman, Schliepstein, in his discourse, which he delivered at their baptism, and which has since been published, observes, that they had no previous knowledge of Christianity; and thus evidently he was not aware of the communication which had been going on between this family and Petri for several years. This certainly has led to the pleasing results which I have now related to you; and the kind and friendly instructions of the reverend pastor have doubtless been further blessed to the family, in leading them forward in the knowledge of the truth.

Fifthly—We mentioned in our last Report the name of a young Jew, son of a Jew tradesman, who is under the instruction of the Rev. W. of B., the same will soon be baptized, together with his younger brother. How far our brave Missionary Petri has succeeded in making impression upon the Jewish nation in general, will appear from the following facts: At B—e, Mr. Petri held a conversation with a Jewish teacher, which lasted two hours; they searched the several passages in the Old Testament, referring to the Messiah, which the teacher noted down; that conversation was held partly in the synagogue and partly in the school-room, in the presence of the children, who paid great attention: he accepted some tracts. At H. he could make no impression upon the teacher, but many other Jews, and particularly a young man, heard gladly. At M. he held likewise a long conversation with the teacher, and although the latter could not withstand the truth, yet for worldly interest sake he would not confess it publicly. With three families he met, who did not even believe that Moses was an inspired writer; one of them, however, expressed an opinion, that if Christians would but shew more love towards the Jews, no doubt many would go over to Christianity. At B. D. he could do nothing, nevertheless the teacher

accepted six German Bibles, to be used as a school-book. At W. and R. he found three families who attended to his preaching, one wished that he might yet see the baptism of sixty Jewish families. At B. it might be said what the apostle said of those at Berea, "They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." At S. he made some progress with the teacher and a Jewish doctor. At K. he met with a family ready to come over to Christianity: he took occasion to impress upon their minds what true Christianity is, as made of God unto wisdom, righteousness, sanctification, and redemption, with which view alone it becomes us to embrace it, but not for any worldly gain. After a long conversation, Petri was conducted by the father of that family to the rabbi, whom he had known before, and had reason to believe to be favourable to Christianity; by this opportunity the aged rabbi testified to other Jews present, of the truth and divinity of Christianity, and found fault with their unbelief, and said, that they all do feel and see that Christ is the true Messiah, and through him alone they might be saved; but out of hatred and prejudice they reject his love and help. At H—ke he had an interesting conversation with a Jewess, and she regretted that her husband was from home. At H—e he found the teacher, who was in possession of many religious tracts, and said, he was only waiting for an opportunity to make a public confession. The teacher at S—m spoke against Christianity, but accepted tracts. A family at E. rejoiced to see Petri and to hear him. At B. M. he found three persons under instruction, one of whom was Wolff's sister; he likewise met a young Jew, well acquainted with the doctrines of Christianity. At I. he met several Jews with the teacher, to whom he preached; he was likewise asked to deliver a sermon in that place. (See his letter.) At M. he met with a young man ready to embrace Christianity, but he cautioned him to consider well what he was about doing.

LETTERS FROM MR. O'NEILL.

THE following communication is from Mr. O'Neill, dated Hamburgh, July 26, 1828. It contains some tokens for good which will afford pleasure to our readers, and inspire the hope that the expectations formed will be realized.

On the 25th ult. we held our half-yearly examination of the children. The progress they have made during the last six months was highly gratifying, and although no fruits of our labour are as yet apparent, still we go on sowing the seed of that blessed Gospel, which is able to make them wise unto salvation; and as "faith is the gift of God," we are sure that He who hath given our poor out-cast children of Israel the means of grace, will in His own good time give them the hope of glory, by a living faith in the Saviour of the world. During the last six months the children of the first class committed to memory in German the whole of St. Paul's epistle to the Hebrews, and some of the Psalms. In English, the sermon on the mount, the parables of our Lord, the third chapter of St. John's Gospel, and third chapter of the Hebrews. The boys of this class also read several chapters in Hebrew, and commenced Jewish-German; the girls went through the whole of the geography and cyphering; the second class committed to memory the whole of the sermon on the mount, the parables, and the whole of the catechism. Exclusive of my school, I have had some visits from Jews, and three have been in regular instruction, two of whom still continue: as I have been obliged to teach one to read, his course of instruction, if he continues, will still be very long, but as he appears like a man in earnest about the saving of his soul, it will be much shorter than I may apprehend; the other was ignorant of the Old and New Testaments. It is commonly reported amongst the Jews that Messiah will come in 1830; even children begin to speak about it. The coming of our Lord is beginning to occupy the attention of the German

Christians, some suppose it very near at hand. I should be much obliged if you could send me some more copies of Genesis, &c. in Jewish German. I send the inclosed packet from Dr. Newman.

Mr. O'Neill's next letter is dated Hamburgh, January 1, 1829, and conveys the following encouraging particulars regarding his own labours there.

The three Jews, mentioned in my last letter, still continue their visits—one has not omitted coming to me every day for instruction for the last six months; another, though he has not been so regular, still his progress, as far as the letter went, has been very respectable, as he has committed large portions of the word of God to memory, and read the New Testament through nearly three times. He is so peculiarly situated that I cannot hold out any prospect of employment, if he should decide upon embracing that religion, out of which, he says, he cannot be safe. I have recommended him to the attention of my brethren in Warsaw, but have not heard yet the result of their determination. The third is a Jew lately baptized in Warsaw; finding no means of support among the Christians, he was compelled to seek it amongst his own countrymen, consequently was obliged to keep the Sabbath appointed by the Jews. If his statement be correct, he is very greatly persecuted, and according to his account they have taken his Bible from him, and burned his baptismal certificate. His knowledge of Scripture is considerable, and his conscience accuses him for having put his Saviour to open shame amongst his brethren.

The visits from Jews have been more numerous than when I last wrote. One was from a young opulent Jew, whose acquaintance I made when Mr. Petri was here; like Nicodemus, his visit was at night, and as far as I could judge, purely with a desire of learning the way of salvation, upon which we conversed for nearly four hours without interruption, with the original Scriptures before us. Some

passages which I referred to came powerfully to his heart, which led him often to exclaim, "Oh! if I could see the divinity of Jesus, I would leave father, mother, friends and all things for him." On recommending him to go, on his departure from me, to his closet and pray for a broken spirit and a new heart, and to beg of his heavenly Father, that if the Lord Jesus Christ was the Son whom he was commanded to kiss, to reveal him unto him: the tears started into his eyes, and he became silent.

Amidst all the discouragements at Hamburgh, there is still inducement to go forward.

Mr. O'Neill further writes, under date, Hamburgh, Feb. 10, and gives the following interesting account of the baptism of a Jew.

I wish to inform you of the baptism of the Jew who has been under instruction since July last, and which took place on Sunday, the 18th of January; his name was Moses Breslaw. When he came to me, he literally knew nothing. He could read a little Hebrew, and repeat a few Hebrew prayers, of neither of which he knew the meaning; and, like many of his countrymen, he could not give me any reason why he was a Jew. From his earliest days he had a desire to become a Christian, though he was always prevented by fear of the Jews, and particularly of his own relations. Finding him sincere in his professions, I commenced a course of instruction in the Christian religion. As he did not know how to read German, he perseveringly came to me every day, until he overcame all difficulties. This I conceived would be, for a man of thirty years of age, a trial; but it did not deter him. Having learned to read, we took up the Rev. B. Woodd's Faith and Duty of a Christian, and committed it to memory twice; he then committed to memory all the passages in the Old Testament, which spoke of the first coming of the Messiah, his person and offices. During his instruction he was always punctual in attendance, and when the time of

instruction was ended, he would depart with gratitude for the trouble bestowed upon him, and would generally remark, "formerly I knew not what to believe, now I do." Not being able to discover that he had any other object in view than that of being saved from the wrath to come, his baptism was fixed for January 18. As it was his desire that it might be public, that he might confess his faith before all men, the clergyman at the parish church of St. George's complied. This being unusual, a vast number of persons assembled on the occasion. Previous to the Holy Sacrament, the Rev. Mr. Rantenberg addressed his congregation from Isaiah xl. 1, 2. In the course of his pathetic address, he remarked that the command was given us by the Lord to comfort his people, and say unto them "their iniquity is pardoned;" this we had not done; "we buy and sell and get gain of them, said he, but never think of their immortal souls, and point them to the Lamb of God that taketh away the sin of the world; we are verily guilty before God concerning our brother. This is not right; to have 10,000 Jews dwelling in the midst of us, and never to say to them 'thy iniquity is pardoned.' You will answer, The Jews will not hear us. Away with such an objection,—here, (said the Rev. Gentleman,) pointing to the candidate for baptism, here is a proof that they will hear and learn. It is a shame upon us that a missionary should be sent from that 'Island of Love' to our city, to preach to the Jews." After addressing the people in this spirit of love, he turned himself to the Jew and affectionately addressed him on the important step he was about to take, warning him of the many who had in every respect made, according to all outward appearance, as faithful a confession as he had, but turned out to be self-deceivers. "Be thou, my brother, an exception, shew, by a holy life, the truth of that religion you are now about to embrace; only be faithful unto death, and the Lord will give you a crown of glory." The Jew then knelt down before the baptismal font, and made a profession of his faith; after which he was baptized in

the name of the Father, the Son, and the Holy Ghost, with the name John Henry Theophilus. The clergyman then offered up a prayer, on behalf of our new brother. A deep interest was excited for the poor Jews, and two young men came to me and wished to know in what way they could be serviceable.

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FRANCE.  
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EXTRACTS FROM THE JOURNAL OF  
REV. P. H. OSTER.

(Continued from page 199.)

*Moult, Jan. 24, 1829.*—Accompanied by brother Vierne, I visited this morning the synagogue of this place. It is a very little one indeed, containing only about forty or fifty individuals. I conversed there with some Jews, and offered a copy of the Psalms and Prophets: some promised to call on me. I do not think that now much is to be done here. To one of the Jews I gave, at his request, a copy of Psalms and Prophets, and the Tract No. 47. He particularly promised to visit me.

*Sunday, Jan. 25.*—Mr. Jean Jaques, a Christian friend, who attends the religious meetings of Mr. Vierne, called on me to-day, asking for a copy of the Prophets for a Jewish family, which wants to possess one. I granted his request, and gave him also a copy of the Tract No. 47. No other Jew came, though several of them promised me in the synagogue to call and converse with me. In the afternoon I addressed a religious meeting in German, and in the evening in the French language. Mr. Vierne, with whom I am lodged, and who is a great friend of Israel, gave me an interesting account of a Jew, of whom he hopes that he believes in Jesus, as the Messiah promised by the prophets. At my request, he gave me some extracts of his journal on this subject.

*Jan. 26.*—I was about, yesterday, to leave this town for another, namely Belfort, the chief residence of the Jews in these environs; but as some friends of mine told me, that to-day

the monthly fair will take place here, and that almost all the Jews of the neighbourhood, and particularly those of Belfort, will come to the fair, I resolved to remain here till to-morrow: and thanks be to God that I did so. I have reason to hope, that it will not be entirely in vain. A pious woman of this place, whom I knew from our meetings, told me that she knew very well almost all the Jews, who used to come to the fair. As she had a shop on the market, I thought it most expedient to entrust her with a quantity of books and tracts; she received them very willingly. I told her that when Jews were asking the price of the books, she might say, that she was no bookseller, but that he might give something according to his own good pleasure. The result of this measure was, that all the books and tracts I had with me were distributed. The woman told me that the Jews of this place (*Moult*) behave generally very badly, whilst those of Belfort expressed a great joy in seeing the Psalms and Prophets in a language they understood. In the afternoon I went to the Halles, where the fair was, accompanied by Mr. Vierne, in order to see what effect the distribution of the books might have had upon the Jews. As soon as they got sight of me, they called to me, asking whether I had not more books to distribute. One of them said, "I should be very glad if you could bring at least 200 copies of the Psalms and Prophets; most cordially I would give you twenty sols (one franc) for each copy." "To what purpose do you want so great a number of these books?" I asked. "I would send them very far from here," he replied. Hereupon several Jews, who came from Belfort, said, "The great books are good, but the little ones are of no value; for it is said in them, that Messiah is already come; and yet this is not true." "Do you believe in the writings of Moses and the prophets?" "We do." "Now, read them, and you will be soon convinced of the truth."

*Jews.* Do you believe that Messiah is come?

*Myself.* Yes, for the time is passed

in which he was to come.—Here I quoted in Hebrew Gen. xlix. 10. Our conversation under the Halles lasted about an hour. The Jews seemed to have received an impression from what I said. Two of them invited me most cordially to call and discourse with them in the evening. About half-past seven in the evening Mr. Vierende and myself went to them in the house of a Montbelliard Jew. There we found assembled twelve Jews, and four Jewesses; to judge from appearance, they were of the higher rank. They were still at table, taking their supper. Each of them took a glass with red wine in his hand, one saying a long prayer in Hebrew, which from time to time was interrupted by the Amen of the others. When they had finished, they invited me to draw nearer to the table, and to tell them what I thought about the Messiah. I began with the question, "Do you believe this book (the Hebrew Old Testament I had got with me,) to be the true Word of God?" They examined it, and answered in the affirmative. At first, some of them interrupted my speech by frivolous ironical remarks, to excite the others to laughing, and to turn their attention from what I said. I addressed them most earnestly, and called to their mind the Omnipresence of Almighty God, his displeasure at such behaviour, particularly when people are speaking of His Holy Word. The other Jews approved of my remarks, and thus I was enabled to continue without any interruption. We conversed as friends, whose great object it was to find in the Word of God, a suitable answer to Pilate's important question, "What is truth?" There were but two Jews, very learned men, who sustained the conversation; the others were simply hearers. One of the two, the chief speaker, (indeed a friendly man, who seemed to be a true son of Abraham, in whom was no guile,) said, "You maintain Messiah is come, and that Jesus was the Messiah; What reasons have you for this assertion? I will wait with my objections till you have done."

On this I said, "Dear friends, I know, that from youth upwards you have been

accustomed to hold this name in abomination, and that the simple pronunciation of this name fills your hearts with horror and anger. I have read the Sepher Toldoth Jeshu, of which I must say I wonder any reasonable being can possibly admit such nonsensical fables as truths. Now I would not have begun to speak of that person, whose name is hateful amongst you, fearing to excite in you painful feelings. I intended only to speak with you about the promises of God concerning the Messiah. But as you wish that I should speak of Him, I hope you will not be angry, when I openly confess Jesus is the Messiah. Hear the reasons I have for this my faith." These introductory remarks filled them with confidence. They all said, with a kind of joy, "Go on, Sir, go on; we will hear you most willingly." I then said, "We only know of a Messiah from the promises of God, contained in the Scriptures, and not the books of men, mortal like ourselves, and we must examine them, in order to get true notions concerning the Messiah. Now, there are three points which we must know of him; namely, 1st. The time of his coming; 2dly. His offices; 3dly. His person. These three points I have studied for myself, and am individually convinced thereby, that Jesus is the promised Messiah." Here I began to explain to them the different passages of the Old Testament. On Genesis xlix. 10, they did their uttermost to explain it otherwise than I did, but in vain. They finally confessed that I was right. Our conversation turned also about the law, the justice and holiness of God, and the necessity of sacrifice. They said, "We have no temple, and therefore cannot now offer our sacrifices. But in want of them, we offer our תפלות (prayers), and observe the יום-כפור (day of atonement). God himself declared that the keeping of that day shall be the atonement of our sins." As I was not quite sure, whether this was so or not, but from my general knowledge of the Word of God and its doctrines, I could scarcely

believe it, I asked for the passage, which they all with one voice had quoted in Hebrew. I understood not the meaning of it, because they pronounced it otherwise than I do. They referred to it, and their assertion was not founded in the Word of God. (The passage is in Exodus xvi.)

The learned Jew, with whom I chiefly conversed, asked me this question; "Why, in your opinion, do we remain so long in captivity?" Instead of an answer, I asked, "Is God just?"

*Jew.* To be sure.

*Myself.* Now, tell me, what was the principal reason of your first captivity?

*Jew.* Idolatry.

*Myself.* Is not idolatry the greatest, or at least one of the greatest sins?

*Jew.* Certainly.

*Myself.* With how many years of captivity did God punish your forefathers for their idolatry?

*Jew.* With seventy years.

*Myself.* Do you think that God, *being just*, does punish a smaller sin with a greater punishment?

*Jew.* By no means.

*Myself.* Consequently it is evident, that *that sin*, for which the Lord punishes you with more than 1700 years of captivity, must be greater than that for which he formerly punished your forefathers with seventy years. Now, there is, and cannot be, but *one sin* greater than idolatry, namely, *the rejection of the Messiah!* By this argument, and by reference to Dan. ix., and Isaiah liii., you may easily answer your question yourself.

After a few minutes of reflexion, he said, "I will explain you how this may be considered in another way. God acts with his people like a father with his son. At first he punishes him only, for instance, with eight days' of confinement; then if he continues to fall into the same fault, he doubles his punishment; a third time he triples it, and so on, till the son improves.

*Myself.* God is not a man, but a just God, and a wise God, and an Omniscient God. He knew from all eternity, whether you would be corrected

or not. He needs not to make trials. He at once employs the best means. And supposing your comparison were right, the consequence of it would be, that God is unjust. For the whole world witnesses, that since the Babylonish captivity, you were not guilty of idolatry.—They had nothing to reply, and seemed reflecting on what I said.

The great attention wherewith even those who were mocking at first, listened to all I said, and the modest manner in which they put questions and gave answers; led me to hope, that my visit there will not remain without fruits. One of them, a teacher of the Hebrew school established at Belfort, invited Mr. Vierende to visit him there, which he promised to do, trusting to have an opportunity of speaking with him and other Jews of that town, about "the only thing needful," the way of salvation by Jesus Christ.

*Jan. 27.*—This morning, the woman, by whose means I distributed my books, called on me, and told me, that she and another pious lady had a very long conversation with a Jew, under the Halles, on the question, Whether Messiah be come or not?

This morning another Jew sent to and requested her to call on him. She did so instantly. He asked for a copy of the Prophets. On her replying that all the books were gone, he expressed his grief, and requested her to bring him a copy as soon as she should again have any. I sent him a Jewish-German New Testament, which he received gladly.

*Colmar, Jan. 28.*—The Lord brought me happily back to this place. During the last night I had an opportunity to speak of Jesus, the friend of sinners, to the persons who were together with me in the coach, both of the Lutheran and Roman Catholic religion. One of them, a Catholic, told me, that at least the half of the inhabitants of his village are Jews, and invited me kindly to call on him when I should come to his village.

*Jan. 30.*—I returned to Strasburg.

EXTRACT FROM THE JOURNAL OF  
REV. J. J. BANGA.

WE extract the following from the Journal of Mr. Banga :—

Oct. 11.—This day I set out from Strasburg, on another journey to Germany. Late in the evening the stage-coach brought me to the country where the awakened Jews are living, of whom I wrote in my late communications to the Committee. I spent the night and the following Sunday at N.; I inquired after the Jew of this town who had been secretly baptized, but I could not learn any thing by which I could form a clear opinion of the case. He still preserves all the outward appearance of a Jew : I had no mind to call upon him in this state of the case. Being fatigued, I happened to be too late for Sunday's morning service ; in the afternoon I was disgusted by the most miserable sermon I ever heard from a Protestant minister. The text was from the apocryphal book of Eccl., a favourite text-book of rank neologists ; and the doctrine proclaimed was Deism of the most superficial sort. On an average there was not more than one person to be seen in every third row of pews in that large church. I left a parcel of the Society's publications, under the care of a respectable inhabitant of the town ; and proceeded in the evening to B—, the chief residence of my Jewish friend.

Oct. 13.—I desired my Christian friend, Mr. F., to call at the inn. He came to inform me of the state of our Jews ; he said that the exasperation of the Jews in general is so great, that it would be better for me not to appear in public, in order to avoid any reaction of the rancour of the Jews upon our friends. In the evening Mr. F. sent his grandson to fetch me. Mr. C., the young Jew, was waiting for me at Mr. F.'s house. He looked much cast down. Upon inquiry respecting his spiritual state, he said, when he considered his own heart, he often found himself at a complete stop, instead of advancing to greater perfection. The many temptations which come upon him, through the objections, the cavils, and the abuse of his Jewish

neighbours, often confound him to such a degree that he is quite at a loss to satisfy his own mind, or what to think of his state. The Jews will tell him that he has been seduced ; that Christians direct him only to those passages of the Old Testament which favour Christian tenets, taking care, at the same time, to conceal from him such passages as would make against them, &c. As Mr. C. is well acquainted with the truth, and more than a match for his opponents, he should not be so much frightened and puzzled by their poor quibbling. I did not choose to enter particularly into this matter, but I directed him to pray to God for more faith and firmness. When I inquired whether he could pray with liberty and fervency of heart, he replied, "I love prayer, and I often pray with such ardour, that I am as if I had quite lost and forgotten myself : in such moments I am enabled to resign myself entirely to the will of God ; but at other times I feel myself again weak, and dry, and forsaken." Respecting his marriage, he was reluctant to speak ; he only said, the bargain was not yet made ; for it was only a commercial transaction between his father and the parents of the young person. When Mr. C. was gone, I was informed by Mr. and Mrs. F. that he is not yet careful enough to avoid worldly parties and diversions ; he maintains that they are innocent, and that as a gentleman he cannot withdraw without impropriety, nor without the suspicions of the Jews being confirmed. On a late occasion of this kind, he was grossly insulted by a young gentleman, who offered him ample satisfaction in a private way ; but Mr. C. carried the matter before a court of law. I am afraid that his frequent doubts and confusions of mind have their origin much more in those faults than in the suggestions of his Jewish brethren. I requested Mr. F. to tell him that, in my name, and to inform him that I should not consider him any more as a follower of Christ and as my own friend, if he did not settle his quarrel with the young man above mentioned, as a Christian ought to do, and with the utmost speed. It is very

evident that the grace of God is operating in this young man, often in a very powerful manner; but levity and the fear of man are laying so many snares in his way, that I tremble for him.

A few minutes after, Miss B. came. She is at present in a very painful situation. Since she has opened her heart to the truth, she has been very conscientious in trade: for this reason she has attracted an extraordinary number of customers, all of whom will only ask for her, and refuse to deal with another shopkeeper. Her uncle, who employs her, has greatly enlarged his trade, with borrowed capital, in order to improve the opportunity; he, of course, shews every kindness in his power to his niece, upon whose character his fortune is now dependent; but his wife, a woman who is a particular enemy to Christianity, and who is of such a bad character that she has repeatedly stolen from her husband considerable sums, has conceived such a degree of jealousy, that she is circulating the most injurious calumnies respecting her husband and his niece. Poor Miss B. would be glad to leave her situation, but, to every human appearance, she cannot leave her uncle without ruining him; consequently, she does not know what to do, and she is more inclined to stay than to leave, since it would be impossible for her uncle to find another suitable person. She said with great modesty and cheerfulness, "Sufferings are good for me; thus I am humbled, and obliged to learn patience. God is assisting me with his comforting Spirit; he is gracious to me; I feel that my conscience is clear, and my heart quiet and cheerful. Sometimes, indeed, I am troubled: it is a pleasure to me when I have to suffer reproach and abuse for the Saviour's sake. But the disgrace which now comes upon me sometimes appears too heavy to bear. However, if only I am assured that the Lord is well pleased with me, the displeasure of men is then of no importance." Miss A. also came. She is no longer harassed by doubts; she now finds her delight in the Lord Jesus. The Jewess in whose house she lives, has borrowed from her a Christian treatise on the

natural condition of the human soul after the fall, and admires it; but as often as the name of Jesus occurs she skips over that. Lately they read together; the name occurred; Miss A. put her finger upon it, and said with a smile, "Now, skip over!" The Jewess could not help smiling in her turn. Miss A. then said, "Oh! how amiable is Jesus, if you could know him! Oh, how I love him!" Miss A. is lately returned from a visit to some relations. She had felt herself very unhappy in the constant society of worldly-minded people, so that she is now glad to be again in her own solitude. Her relations often would observe, that several years ago a Jewess had lived in their house, who resembled Miss A. in her opinions and in her sentiments, and who afterwards turned Roman Catholic. That person used to be very fond of the company of Christians, and when she happened to get sight of a crucifix she would look at it with great delight. She spoke very little, and was in general of an extraordinary behaviour; she lived only a little time after her baptism. (That country is inhabited only by Papists and Jews.) Miss A. says, that she is now of opinion, that she shall not obtain her peace of mind, before she openly professes Christ, and receives baptism. She has not yet been able to execute her project of leaving B., and going to another country, because she has not yet succeeded in collecting her little fortune from her numerous debtors. Miss A. sees Miss B. but once a week. According to her testimony, and that of Mr. C. and Mr. F., Mr. B. is now in a very happy frame, and firm in the faith. Mr. D. keeps aloof from his former friends. Miss C., who is said to be in a desirable state of mind, could not come to see me, because she could not absent herself from her numerous family without being observed.

I am somewhat prolix in speaking of these awakened Jews; but their case appears to me sufficiently remarkable to merit a circumstantial description. We have in several instances heard of secret Christians among the Jews, or of a religious life having appeared among them, without the stimulus of

immediate missionary efforts; but as far as I know, these reports have never been substantiated, except in the instance of that remarkable and glorious work at Constantinople. To see another instance of that kind sufficiently established must be gratifying to the lovers of Christ's kingdom. I wish to see those dear people brought also to external communion with the Church of Christ, and I pray that God may be pleased to strengthen their faith and to regulate their outward circumstances in such a manner that this desirable point may be gained without too heavy trials.\*

Perceiving the great anxiety of my friends, both Jews and Christians, and finding it impracticable to converse with them so often as to make it worth my while to stay, I left B—.

In the following extract Mr. Banga gives an account of some new regulations respecting the Jews at Wurtemberg.

The civil situation of the Wurtemberg Jews has been regulated in the beginning of this year by a new law. The conflict of the different opinions had on that occasion excited particularly hot discussions, both among the members of the House of Representatives, and among the public at large. The ancient Dukedom of Wurtemberg had for the three last centuries completely excluded the Jews; but the countries united with the Dukedom, when it was made a kingdom by Napoleon, contained about 9,000 Jews,

who with few exceptions, were in a very degraded state, and without any civil rights. The plan of Government was to improve their character and condition, by admitting them to the general rights of other subjects; by obliging them to adopt a better ecclesiastical constitution, and to establish an adequate number of good schools; by putting troublesome restrictions upon their favourite, degrading, and much-abused occupation in frippery and money-broking; by permitting and encouraging them to embark in any honourable profession or trade, and to purchase and cultivate lands; by directing the (professional) corporations to receive Jews on the same terms as Christians; and by giving to Jews who exercise a regular trade or profession, the right to settle in any place they choose, and to acquire the freedom of towns and other communities. This benevolent plan was carried only with great difficulty, and a small majority; it had to meet with the determinate opposition of the old Wurtembergers, and of the larger towns which hitherto contain no Jews, and whose mercantile inhabitants are in great dread of Jewish contact.

The regulations of this law are among the most liberal which have in recent times appeared in favour of the Jews; and at the same time they are more complete in themselves, and more likely to attain their object than any other. They give the Jews the same general rights as other subjects: this has been done only in France, and a few smaller countries. But they are not leaving the Jews to themselves, as is the case in France, where the enjoyment of every civil right has as yet contributed very little to the improvement of that degraded nation. The Wurtemberg law is forcing upon them intellectual and industrious improvements. It designs also to improve their religious state; but this experiment I think will fail; that is a mistake originating in the very foundation of the system of the philanthropists of the age. How can we hope for considerable improvements in the state of a dead corpse? It is well enough if we may counteract in some mea-

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\* Since my return to Strasburg, I had a letter from Mr. F., inclosing one of Mr. B. The former acquaints me that he has unexpectedly succeeded in distributing a large number of tracts among the Jews, whose anger appeared to give way to a spirit of inquiry. The other expresses his desire to obtain baptism, but he is confined to his bed, and entirely dependent upon his rather bigoted father. An affecting situation! As his illness is of a lingering nature, I hope, even against hope, that perhaps God may direct matters so that that "*pium desiderium*" may not be frustrated.

sure its dissolution ; but cold and rigid death will remain. Some philanthropic speakers among the Wurtemberg representatives seemed to think it a very easy task to recall the spirit of the ancient Mosaic religion. But that spirit is gone, and only a dead and corrupted form has remained, in which legions of unclean spirits are now lodged. The dead bones shall be revived only by the Spirit of the Son of man, when they look on Him whom they have pierced. However, though I do not expect the religious improvement of the Jews, by the political and philanthropic measures of public authorities, yet I hail them as a preparatory step towards the restoration of the nation of Israel. Bring the few thousands of rich Jewish merchants, and the millions of miserable pedlars to the Holy Land, what would they do there but perish, unless God should feed them for many years by miracles ; but let them first acquire knowledge, and arts and trades, and habits of industry, in the lands of their banishment, and they will be then prepared for a renewed political existence in their own country. At the same time I consider the regulations of the affairs of the Jews, which so many Continental Governments of our days have undertaken, as one of the means of fulfilling that prophecy, "This people shall not be reckoned among the nations." One of the principal features of all those regulations is the legal introduction of an ecclesiastical establishment, and an efficient church, or, if you please, synagogue-government. By this means, the numerous Jewish freethinkers are brought under a controul which will counteract the tendency they have, from pure indifference, to dissolve the Jewish communities, and amalgamise with the other inhabitants ; and on the other hand, the lower class will not fall into a similar indifference, and mix with other people, from mere ignorance, as has been the case with the poor black Jews in India ; and thus the Jewish body has received institutions which are likely, not only to prevent its dissolution, but even to render it more compact than it has been before.

On the 12th of December, Mr. Banga arrived at Strasburg, where he found Mr. Oster ; the following is an account of what occurred there :—

During my absence, on the 4th of Dec., Mr. Oster arrived from London. He had begun his labours among the Strasburg Jews by addressing them, as I did three years ago, on the *Plase-d'armes*, their usual place of resort, and by offering tracts to such as he met with in the street. He also invited them to come to see him at home. It was not till the 11th, that the first two Jews ventured to call ; but soon their number increased to such a degree, that we were both of us occupied with them from morning to night, so that we were not able to keep a journal from want of time ; and on account of the general uniformity of what passed, we cannot recollect many particulars. The greatest number of our visitors were boys, a large proportion young men, six or seven young women, and a few old men. An old man whom Mr. Oster first accosted in the street, and who afterwards called, proved to be a pretty good scholar, and a very sensible man, notwithstanding his poor appearance. He said he had now been diligently seeking the truth for at least fifteen years, and he begged very earnestly to have a Hebrew New Testament. This individual was a Cabbalist. A young man came, stating, that during many years of his military service he had committed many great sins, and that ever since he had been disquieted in his conscience. He had tried all the means to obtain peace which the Jews could tell him, but without success ; and now he wanted to know whether Mr. Oster could give him some better advice. He was directed to the Saviour of sinners, but neither he nor the old man returned.

Just at Christmas these frequent visits ceased at once ; but on the last days of the year again a few Jews came. The second day of the new year Mr. Oster set out to Upper Alsace. No Jews came after that period, except one youth, whom we instructed in He-

brew, and a young rabbi whom I know, from Basle; by both I was informed, that the evening before Christmas, a new anathema had been published against us in the synagogue, and that again some publications we had distributed had been buried in the burial-ground. The circumstance that Mr. Oster was personally acquainted with some Jews in former times, and that they must acknowledge him to be born in the Christian community, made a favourable impression upon the Jews; and I believe his living and labouring with me, has done something to discredit the fable the Jews had invented to disparage my proceedings, viz., that I had formerly been a Polish rabbi. They now treat both of us without difficulty as Protestant clergymen. Though our labours in this town are thus again checked for a while, yet after some time the measure against us will again be slighted; and if we should be supplied with such parts of the Old Testament in Polish or German, as have not yet been distributed, we should again attract as frequent visits as ever. In the country places there seems to be a better disposition; only we have to regret that we are cramped in our proceedings by the exhaustion of our stock of publications. Here at Strasburg we have not seen evidence in any instance that the seed sown has taken root. However, we cannot believe that we scatter it in vain; we live and we labour in hope. Mr. Oster, as a native, may proceed in an open, public, and bold manner, and since I am seen acting in close connexion with him, I hope that I shall not excite any more apprehensions on the part of the public authorities. We have reason to expect that we may wear out the systematic opposition of the Jews; it has already ceased to be so general and so rancorous as it was during late years. A great proportion of private Jews would be ready to converse with us, if the rabbies were not so inimical.

## ITALY.

### LETTER FROM REV. PROFESSOR THOLUCK.

A LETTER has been received from Professor Tholuck, who has been residing at Rome during the last twelve months, and officiating in the Prussian Chapel in that city. Under date, Rome, March 1, 1829, he writes:—

You will have been informed that I have had the pleasure of meeting here with \*\*\*\*\*, whom I found engaged in acquiring Hebrew, but rather despairing of a free access to the Jews. Indeed, they are shy in this place for two reasons; first, on account of their own brethren; secondly, on account of the Romish priests, who would greatly disapprove their uniting with Protestants, as they themselves have spread their nets, in order to catch any that might be willing to embrace Christianity. I have, nevertheless, the satisfaction to inform you of the remarkable case of a Jew, who having attended for some time regularly my German Bible Lectures, which I give in the Prussian Chapel, has expressed a strong desire to receive some more instruction in Christian truth, and declares himself ready to receive baptism in our Protestant chapel as soon as he shall feel his faith well grounded. He is a well-educated young man of independent fortune, so that there is no room for suspecting his sincerity. He declares, that he has been hitherto almost without any settled religious principle, but that he has now received a deep impression of the truth of the first tenet of Christianity, i. e., that he is himself a sinner. He still, however, wants more proofs of the Messiahship of Christ. I am sorry I shall not enjoy the gratification of receiving this young man in our Church, the time of my departure being so near at hand, otherwise it would have been a dear memorial of my residence in this place. I have mentioned to you in a former communication, that truly pious convert of the Jewish nation, who lives as tutor in the house of the

Prussian Ambassador. I have had a good deal of conversation with him, and can again give the strongest attestation to his genuine piety.

### PALESTINE.

#### LETTER FROM REV. JOSEPH WOLFF.

THE following letter, dated Cairo, December 8, 1828, has been received from the Rev. Jos. Wolff.

As my health is now, God be praised, a good deal better than it has been for the last three months, and being now on the point of setting out with Lady Georgiana for Jidda and Mocha, as we have obtained a travelling firman, I cannot let pass this day without giving you an account of my labours.

Oct. 3, 1828.—When at Damietta, the chancellor to the English consul, after I had had several conversations with him, stated his entire conviction that the Bible must be our only guide and our only rule of faith, and not only this, but that his wish was to proclaim the truth among his countrymen. He is an Italian, and his name is Antonio Fabbri.

Oct. 11.—We left Damietta in a large boat for Cairo. I had still a fever and was afflicted with dysentery.

Oct. 12.—I was very ill with the complaint, and scarcely able to talk.

Oct. 14.—We stopped at Masora for several days, but I, too weak to go on shore myself, sent our German servant with some Arabic and Hebrew Bibles and Testaments, which were sold. Three Jews came alongside our boat, to whom I proclaimed Jesus Christ; and I gave them Bibles and Testaments. Another followed the boat after we had already started for Semenuot, and requested a Hebrew Bible and Testament, which I gave to him. Lady Georgiana bought stuffs for the purpose of clothing the poor people with whom we met.

Oct. 16.—Very weak. Both Lady Georgiana and myself went to the Coptic church and sold Bibles.

Oct. 19.—We arrived at Cairo.

The Rev. Mr. Sieder, one of the excellent and active missionaries of the Church Missionary Society, who resides here, came immediately to fetch us to the house of Mr. and Mrs. Kruse. Mr. Kruse was in bed ill with fever; it was a delight, on entering the house, to hear the voices of Coptic, Armenian, Greek and French children, who are instructed in the Gospel of Christ, reading the New Testament.

Sieder and Muellir make frequent excursions throughout Egypt. I should like very much if one of them could travel with me; they live here in the centre of their mission among the Copts. We remain in the house of Mr. and Mrs. Kruse, where likewise Mr. Sieder is; we feel ourselves quite happy to be with them. I am mostly obliged to keep my bed. Isaac Ben Shlonie, from Jerusalem, with his father, who knew me at Jerusalem, called on me; I had long conversations with them in my bed. Several other Jews called on me, with whom I conversed.

Monsieur Dussap, the French physician who attends me, lived many years with a female slave from the interior of Africa, but desirous to marry her, he advised her to become a Protestant, to which she consented, and as Mr. Macpherson was at Cairo, Dr. Dussap asked him to baptize her. He instructed her for eight days and then baptized her. The excellent Mr. Gobat continues to instruct her, and she has turned out a most interesting and intelligent proselyte. Mrs. Dussap introduced Lady Georgiana to the Jewesses, the excellent Mrs. Kruse accompanied them, and they had a long conversation with the poor Jewesses of Cairo.

Dr. Kluge, a traveller from Saxony, travelled in company with Sieder to Upper Egypt, where, by the grace of God, he was, through the instrumentality of Mr. Sieder, converted to the truth which is in Christ Jesus. Dr. Kluge had studied theology at Leipsic, and was made doctor of philosophy at Zena; but he was a neologist: now he is a zealous promoter of the truth in the land of Egypt.

Nov. 2.—I preached to some Italians, and a few Jews, the Gospel of Christ Jesus. Joseph Numerofsky, a Jew, who had attended my sermons at Alexandria, requested to be baptized.

Nov. 3, 4 and 5.—I instruct the same Jew in the Gospel and prepare him for baptism.

Nov. 6.—The Armenian archbishop called to-day and shewed me an Armenian book, in which my missionary proceedings were related.

Nov. 9.—I gave an Italian service; Jews, Catholics, and Protestants were present. After the sermon was over, I baptized Joseph Numerofsky, publicly; the Rev. Mr. Sieder, Rev. Mr. Kruse, Lady Georgiana and Mrs. Kruse were sponsors. After the baptism was over, a Jew, Finzy by name, came forward in an abrupt manner, professing himself to be a mathematician, and desired mathematical proofs of the truth of Christianity. I asked him whether he did *cat mathematically*! After this he objected to the divinity of our Lord Jesus Christ, and this was answered. The 16th instant was appointed for us to have a public discussion.

Nov. 15.—At half-past eleven o'clock, at night, I was taken so ill that we were obliged to send for Dr. Dussap: he came and bled me immediately; as I had an inflammation in the liver. I desired Dr. Kluge to undertake the discussion with the Jew, Finzy; but Finzy never made his appearance. The Jews, Isaac and his father Shlome, come very often; Lady Georgiana and myself proved to them by Genesis xviii. 1, 3, compared with verse 17, that the divinity appeared to Abraham actually in a bodily shape. The old Shlome spoke one day to me, saying, "I wish you could pass a night with me; you would then see me rise from my bed four hours before daylight, and hear me weep with great weeping over Jerusalem and over the times; and heartily pray that the Messiah would soon appear; and he will soon appear, for it is written in the book called Tekonath Sohar, that the Messiah must appear after the taking of Constantinople by the Russians." I shall therefore (p. v.) pass next Monday night with Rabbi Shlome; for I am

sure he did not say this from pharisaical pride, but from the simplicity of his heart.

The Jews at Constantinople have written horrid stories about me to the Jews of Jerusalem and Egypt; they describe me to them as a man who bribes the Jews with thousands of piastres to become Christians.

I preach every Sunday in the room of Lord Prndhoe and Major Felix, in English. They have been very kind to us during my illness.

Dec. 8.—I am going to spend this evening with Rabbi Shlome. A report is circulated, on account of my visiting this Jew, that I intend to turn Jew again; they will be convinced of the contrary, when they hear me preach this evening. Since I have preached concerning the second coming of our Lord, the subject rouses Gentiles, as well as Jews; you have probably seen the letter of M'Pherson upon this. This evening I went to Rabbi Shlome to pass the night with him, in reading and conversing on the subject of the Gospel. He proposed that before the conversation began we should drink and play upon a kind of harp. I declined both, as improper. He then embraced me and said, "You have so much fear of the Lord and love for the Jews—only forsake Jesus and you are perfect."

*Myself.* The Lord Jesus it is, who enables me to have, and who gives me the fear of the Lord, and love to my nation.

He then read Ezekiel xxxvii. 21, 22. he read with tears, and with a particular emphasis. "And I will make them one nation in the land upon the mountains of Israel; one King shall be King to them all and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves. And David, my servant, shall be king over them; and my servant David shall be prince for ever."

It is remarkable that I had that very forenoon maintained the second advent of our Lord and the restoration of Israel, upon the authority of this same text, in conversation with some pious Christians, who had not studied the subject.

Great ignorance prevails in the Christian Church, respecting the restoration of Israel, and the future glory of Messiah—an ignorance, under which I myself laboured for many years,—but the reason is this, we read too many books, and omit going to the true source, the true fountain, i. e. the Scriptures.

I have now to inform you that instead of going to Yemen, we have determined to set out the 15th of this month for Jerusalem, via the Desert. We are already hiring camels.

## DOMESTIC.

THE particulars of the late journeys by the Rev. J. B. Cartwright, are necessarily postponed, in consequence of his having left England the latter end of the month of May, for the purpose of making some arrangements connected with the Society's Mission in Poland, and visiting various other stations on the Continent.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, July 5.

*Subject.*—THE BRAZEN SERPENT.—NUMBERS xxi. 9.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

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| B. R. ....                                                     | 5   | 5  | 0 |
| Gentleman, by Jos. Paton, Esq., Perth                          | 50  | 0  | 0 |
| Harmer, J. Esq. ....                                           | 1   | 0  | 0 |
| Long, Mrs., Marwell Hall, Hants, by Rev. E. Ward               | 30  | 0  | 0 |
| Lyttleton, Miss, Mornington Place, Hampstead Road, col. by her | 0   | 13 | 9 |
| T. G. ....                                                     | 5   | 0  | 0 |
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| Watton, Herts, by Miss Smith                                   | 0   | 14 | 0 |

*Erratum.*—Under the name of Coventry, in our last Number, read, the Rev. Archdeacon Spooner, instead of the Rev. J. B. Cartwright.

## NOTICES TO CORRESPONDENTS.

The further Communication from "J. P." on the Prophecy of Zechariah, will be inserted.

"Bibliotheca Sussexiana," No. VIII. will appear.

We are requested to acknowledge the following Sums received by the Provisional Committee

on account of the Warsaw Institution:—

|                                         |   |    |   |                                     |       |   |    |   |
|-----------------------------------------|---|----|---|-------------------------------------|-------|---|----|---|
| on account of the warsaw institution:—  |   |    |   |                                     |       |   |    |   |
| Mr. R. V. Davis, 38, Conduit st. An.    | 0 | 5  | 0 | Anonymous, Charleville, Ireland.... | 1     | 0 | 0  |   |
| Mr. J. B. Roberts, Charleville, Ireland | 5 | 0  | 0 | Sundries .....                      | Do... | 0 | 10 | 6 |
| Miss Roberts .....                      | 2 | 0  | 0 | Mr. Conyers, Castleton .....        |       | 0 | 10 | 0 |
| Mrs. Willis .....                       | 1 | 10 | 0 | Blackheath Ladies' Association, by  |       |   |    |   |
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